THE BAN-
QVET OF
SAPIENCE,

compyled by
syr Tho=
mas
Elyot knyght, and newely
augmented with
dyuerse titles
& senten-
ces.

AN. M. D. XLV.

1534


FACE AVT TACE

TO THE KYNG OVR MOST gracious ſoueraygne lorde, the prologue of ſyr Thomas Eliot knyght, to the Banckette of Sapyence.



FTER LONG faſtyng and alſoo muche trauayle, it hath been thoughte euer moſt noble prynce, not onely conuenyent, but alſo to ſtande with good reaſon, to haue a dyner or ſupper prouyded with meates ſuffycient, as well to recreate the bytal ſpirites, as to reſtore eftſones the ſtrengthe abated by labours.

¶ Wherefore in this time of the yere, called the ſpryngetyme, prouoked by the naturall beautye and ioyeouſe aſpecte of the flouriſhyng habyte of this temporall worlde, the nature of theym, in whome is anye ſparke of gentylle courage, requyreth to ſolace and banckette with mutuall reſort, communicatyng togyther their fantaſyes and ſundry deuyſes, whiche was not abhorred of the moſte wyſe and noble philoſophiers, as maye apppere to theym, that haue witſauſed to reade the woorkes of Plato, Xenophon, and Plutarche, whyche they named Sympoſia, called banquettes in Engliſſhe. Semblablie I beinge ſtyred mooſte excellente Prynce: by a lyke imitation, conſyderynge the longe abſtinence and faſtyng of this preſente Lente, with alſoo the contynuall tra-

nayle that your hyghenesse, your counsayle, and dyuers your subiectes haue sustayned in consultynge about the weale publyque of this your gracis moste noble realme, I haue pro-uyded this lyttell banckette (soo is this lyttelle treatyse intitled) composed of sundrye wyse counceiles, gathered by me out of the warkes of moste excellent persones, as well faithefulle as Gentyles. And lyke as in this lustye tyme, thynges doo appiere in sundry dilectable colours and facyons: so in this lyttell boke shall your grace and other readers beholde sentences sundry and dyuers, whyche I doo applye vnto banckettynge dysches, made and seasoned by Happyence her selfe, and serued forthe to the table by theym, whyche dydde wryte or pronounce theym. And as for me, I haue no more parte in the banckette, nor deserue any more prayse therefore, than one of theym that beareth a torche before euery course whanne they come frome the dresser: And yet where there is suche abundaunce, I may perchaunce for my laboure haue the reuercion or scrappes of some of the dysches. Fynally forasmoche as dyuers meates be of dyuers qualities, some swete, some poynaunte, some aygre doulce: it shall be expedyente, that euery dysshe of this banckette, be throughly towched, doubtyng not but howe so euer the taste shall content men, al shalbe holsome, yf they be well masticate, and not hastily deuoured. This lyttell warke with my labours haue I dedicate vnto your hyghnes, vnto whome of bounden duetie beynge

your

youre humble seruaunte, I owe all my studies, prayer, seruyce, and loyaltie, beseechyng youre grace to receiue this litteil warke, as a token of my syncere minde and intente, accordynge to youre accustomed and incomparable gentilnes. and for my parte I shall daiely praye the auctoure and fountayne of sapyence to preserue your mooste roiall persone in the aboundaunce of his grace, to the comforte of youre louynge subiectes.

¶ The table to this boke.

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FINIS TABVLAE.

to the bankette.

Salomon. Prouerb. Cap. 9. Cap. 1.



Apience hath buylded a howſe for hir ſelfe, ſhe hath prepared hir wyne, and layde forthe hir table, ſhe calleth out abrode in the ſtretes, and in the chiefe aſſembly of people, and at the gates of the cytie ſhe ſpeaketh with a loude voice: Ye babyes howe longe wyll ye delyte in youre chyldyſhenes? And howe longe wyll fooles couete thoſe thynges, whyche ſhall hurte theim? And they whyche lacke wytte, hate knowelage and learnyng? Come on, and eate ye my bread and drink my wyne that I haue ordeined now for you. To me do belong counſeil and equitie, myn is prudence, & myn alſo fortitude. By me kynges do reygne, and makers of lawes do determyne thoſe thynges that be ryghtwyſe. By me prynces do gouerne, and men in auctoritie do gyue ſentence accordynge to iuſtyce. I loue them that loue me, and they that wake earely ſhall fynde me, with me do remayne bothe ſubſtance and renome, ſtately ryches, and Juſtice, my fruite doth excel golde and ſtones precious, and my branches ar better than fyne tryed ſyluer, my walkes bee in the hyghe wayes of iuſtyce, and in the myddell of the pathes of iudgement, to the intent that I wyl make them rich that do loue me, and fyll vp theyr treaſures.

Cap. 8.

ABSTINENCE.



WINE AND youth is a double flame of carnall delyre. Hierony⁹ mus.

¶ That man ſeldom falleth into thinges vnlefull, whiche in thynges lefulle can ſometyme refrayne. Gregori⁹.

¶ A man ſhuld ſo know the crafte of continence, that therwith he may ſlea the vices of the body, and ſaue well his perſon. Seneca.

¶ Nature is content with a few thynges and lyttel, whoſe contentation if thou doeſte oppreſſe with exceſſe, that which thou eateſt, ſhall be vnto the vnpleaſant or hurtfull.

¶ Better is a man pacient than ſtronge, and he that mayſtreth his wylle, ſourmounteth a conquerour. Salomon.

ADVERSITIE.

THe potters veſſelle is tryed in the furneyſſe, and good men be proued in tyme of aduerſitie. Salomon.

¶ Hyde thy myſfortune, that thyne ennemye reioyce not. Periander

¶ There is nothynge ſo greuous, but an vpryght mynde may fynde therin ſolace. Seneca.

¶ In all thy troubles remembre this reaſon, harde thynges maye be mollifyed, ſtrayte

thynges maye bee lowsed, and heauy thynges shall lyttell greue theym that can handesomelye beare it.

Paulus. ¶ Trouble is cause of patience, patyence maketh profe, profe bryngeth in hope, hope is neuer rebuked.

¶ Myy chylde neglecte not goddes correction, but whan he dothe punysshe the, thynke it not tedyouse, for whom god loueth, hym wyll he chastyse.

Augustin. ¶ Coles beynge in the forge, doo brenne and consume, but the golde is there tryed, the one is tourned to asshes, whyle the other is fyned. The forge is the worlde, good menne are the golde, aduersitee is the fyre, the warke manne is god.

Bernardus ¶ It pertayneth to vertue, to suffer aduersitie, it belongeth to wysedome in aduersitie alway to be mery, plucke vp thy hert, and suffer goddes pleasure: for the chiefe parte of vertue is to taste and fele howe sweete and delectable is the lorde of all wysedome.

Lactãtius. ¶ The wyse man in tourmentes is euermore happy. But he that is troubled either for fayth for iustyce, or for god almyghtye, that sufferaunce of peyne bryngethe a manne to perfyte felicitie.

Seneca. ¶ I iudge the to be miserable, that neuer knewest mysery. What a man may, or may not, it is neuer perceyued, vntyll he be proued.

Afe-

AFFECTION.

Where affection oones in the hearte of manne entereth, and flowethe into his breaste, and drowneth his hearte, fydelytie, vertue, good fame, and honestie hym cleane forsaketh, and he dayely in all mischiefe increaseth. Plautus.

¶ Where affection aboundethe, there good fame and vertue oftentymes perysheth. Euripides.

AMBICION.

They that be infected with ambicion, and are desirous of honoure, woulde bee exhorted to possede onely suche treasure as is vnspotted, and cleane from al mischiefe, whiche maie not of any ennemy bee corrupted, nor with rebuke noted, nor with anye dishonesty sclaundered. Plutarch.

¶ The dyuell dydde falle onely because he rather wolde be a lorde than a subiect. Augustin.

¶ He that is in auctoritie, lette hym consyder howe he commethe to it, and commynge well to it, howe he oughte to lyue welle in it: and lyuynge welle in it, howe he muste gouerne, and gouernynge wysely, he must oft call to remembraunce his own infirmitie. Gregori.

¶ A vertuous man shoulde receyue rule or auctoritie, as if he were therto compelled: but he that lacketh vertue, thoughe he bee compelled, yet let him not take it.

¶ Ambi-

Bernardus ¶ Ambition is a subtyll mischiefe, a pyrye poyson, a couerte pestylence, the forger of deceyte, the mother of hypocrysye, the nourrye of enuye, the fountayne of vyces, the mothe of deuotion, the blynder of hertes, makynge dyseases of remedyes, and sykenesse of saulues.

Tullius. ¶ It is harde for hym that desyreth to be aboue all men, to kepe alwaye equitie, whyche is the chiefe parte of Justyce.

¶ He that is desyrous of glory, is soone styred to do thynges agaynst equitie.

AVTHORITIE.

Q. Curti⁹. HYgh authoritie is alway in peryll. For it is harde to holde that, whyche thou canste not weilde.

Plutarch⁹. ¶ They that wolde excelle all other in a Lytie or countreye, shoulde allure theyr inferyours with indifferencie, gentylnesse, and lyberalytie: And contente great menne with dylygence, affabylitie, and sobrenesse, and with good reasons reteyne theym in the weale publyke, in one consent and agrement.

Seneca. ¶ Flee that authoritie, wherin sprynge⁹th contynually newe occupation and sundry.

AMITIE.

Auguſtin. I Suppose this to be the very trewe lawe of amitie, a man to loue his frende no lesse nor no more than he loueth hym selfe.

¶ Amitie

¶ Amitie either taketh or maketh men equal, and where inequalitie is, by preemynence of the tone, and muche baseneſſe of the tother: there is muche more slaterye thanne frendeshyppe. Hieronymus.

¶ In amitie the thynge is not so muche to bee soughte for, as the wyll and intente, the tone betweye men is oftentymes geuen, the tother, onely procedeth of loue, and the same thyng to wyll or wyll not, is constant amitie.

¶ Where the maners be dyuers, and studyes repugnant, can neuer be frendshyp. Ambrosius

¶ He that is beloued in tyme of prosperitie, hit is verraye doubtefull, whether the fortune, or elles the persoune bee the thynge that is fauoured. Gregorius.

¶ A faythefull frende is a sure protection, he that fyndeth suche one, fyndeth a treasure. Salomon.

¶ A frende is not knowen in thynges that bee pleasaunt.

¶ In thynges dysplesaunte, an enneinye is spyed.

¶ They be neuer faythefull in frendeshyppe, whome gyftes haue gotten, and loue neuer ioyned. Isidorus.

¶ That is trewe frendeshyppe, that lokethe for nothynge of his fryende, but onely his fauoure, as who saieth, withoute mede, loueth his louer.

¶ We be not borne for our selues onelye, but partly oure countrey, partly our frendes claim an interest in our natiuitie. Plato.

¶ Let vs see, that we vse alway that liberalitie, Tullius,

tie, wherby we may profyte our frendes, and do no man damage.

¶ In thynges moste prosperous the counsayle of frendes is moste to be vsed.

Salustius. ¶ The strengthe of a realme dooeth not consyste in greatte puissaunce or treasure, but in fryendes, whome thou canste geate neyther by force, nor prouide theim with money, but they be prouyded with gentilenesse and confydence onely.

APPARAILE.

Ecclesiast. THe apparayle, the laughter, and gate of a man do shewe what he is.

Augustin. ¶ The ryght apparaile of christen men and women, is in no maner of deceytefull paynting and trymmyng, nor yet the pompous apparayle and iewelles, but it is theyr good condicions and maners.

Hieronymus. ¶ Neyther to muche sluttysshenes, nor exquisite nicenesse becommeth a christian.

Ambrosij ¶ Thou woman whan thou paynteste thy face with materiall colours, thou putteste oute the trewe picture of god.

Plautus. ¶ Foule maners wars than dyrt defyleth fair garmentes, fayre condicions do garnysshe foule garmentes with laudable actes.

¶ She is not wel apparayled that is not well manered.

¶ He that fayne would haue bulynesse, leat hym gette hym a shyppe and a wyfe. For in no two thynges is there more bulynes, for if thou intendest

intendest to apparayle theym bothe, they twoo wyll neuer be sufficiently trymmed.

ALMESDEDE.

IF thou haste muche, geue than aboundantly: If thou haue litteil, yet geue somwhat gladly: therby dost thou lay vp a good treasure again the time of necessitie. For almesse deliuereth the from syn and from death, ne will suffer thy soule to entre in darknesse. Tobias.

¶ Blessed is he that consydereth the poore man and nedy, in the troublesome day the lorde shall deliuer hym. Dauid.

¶ He that stoppeth his eare at the crye of the poore man, he shall ones crye, and god shall not here hym. Salomon.

¶ He that dothe almesse, dothe offer vp sacrifyce. Ecclesiast.

¶ If I geue all my goodes to the fedynge of poore men, and haue not charitie, it nothynge shall profyte me. Paulus.

¶ Almes of the hearte is muche more than almes of the body. The almes of charitie without worldly substance suffyseth, that whiche is corporally geuen without a mercyfull hearte, is not sufficient. Augustin.

¶ Perfyte compassion is to preuente the hungry, ere the beggar desyre the. Charitie is not perfyte, whan crauyng exhorteth it. Idem.

Item

ACCVSACION.

Liuius. IT is better that an yll man bee not accused, than to be suffered to go vnpunyshed.

ARROGANCY.

Ecclesiast. A Sturdy hearte shall susteygne damage, and he that loueth peryll, therein shall perysshe.

¶ The congregacion of prowde men shall neuer prospere, the synne that in theym is planted, shall bee dygged vppe, and not be perceyued.

Tullius. ¶ To set lyttell by that, whiche men do deme of the, is not onely the sygne of an arrogante person, but also of a man folysshe and dissolute.

AGE.

Ecclesiast. AGe whiche is reuerend, is not accounted by length of tyme, or nombre of yeres, for the wytte of manne is not the hoore heares: but verye age is the lyfe vncorrupted. Howe semely is it to a whyte heade to haue a good iudgement, and to old men to vnderstand counsayle?

Seneca. ¶ There is nothynge more reprochefull, than an olde manne, whiche hathe none other argumente to proue that he hathe lyued longe, but onely his yeres.

AVARICE.

O With what dyfficultie shalle they that haue money enter into the kyngdome of heauen? Verily I saye vnto you, more lyghtly may a camell passe thorough the eye of a nedell, than a ryche man entre into the kyngdome of heauen. Christus apud Lucā.

¶ Noo doubte but they that bee ryche or coueyte to be ryche, doe fall in temptacion and snare of the dyuell, into sundry vnlefull desyres, and also vnprofytable, whiche drowneth a man in damnacion and death euerlastyng. Paulus. Ecclesiast.

¶ To a manne couetous and nygarde, substaunce is to no purpose, to an enuiouse manne what profiteth rychesse?

¶ From the leaste to the mooste, all men bee couetouse, from the prophete to the preste, all do dissemble. Ieremias.

¶ The charyot of auarice is caryed on foure wheles of vices, whyche are faynte courage, vngentylnes, contempte of god, forgetfulnes of deathe: And two horses do drawe it, rauen and nygardshippe: to them bothe is but one carter, desyre to haue, that carter dryueth with a whyppe, hauyng two cordes, appetite to get, and drede to forsette. Bernardus

¶ He that heapeth vp rychesse, and setteth his mynde to gather for other men, hauynge no respecte to iustyce, his gooddes shalbe consumed in ryot and folye. Salomon.

¶ He that hydeth corne, shall be cursed of people, and benediction shall lyghte on theym that

be ſellers.

¶ Subſtance ſoone come by, ſhal miniſhe, and that whiche by lyttell and lyttell with labour is gotten, ſhall encreaſe and contynue.

¶ Helle and perdition be neuer fylled, nor the inſaciable eyen of a couetous perſone.

¶ He that maketh haaſte to be ryche, and hath indignation at other, lyttell wenneth he howe ſone after, nede wyll attache hym.

Abacus. ¶ Euerlaſtyng woo be to him that couetouſly dothe gather to mayntayne his howſe, that his neſte may ſtande hygh, and thynketh to eſcape the great ſtroke of vengeaunce.

Seneca. ¶ Pouertie lacketh many thynges, couetyſe all thynges. The nygarde to no man is good, but to hym ſelfe he is woyſte.

¶ Money, if thou canſte vſe it, is thy ſeruant and droudge, yf not, he is thy lady and ſouereygne.

Tullius. ¶ To practyſe in the publyque weale for to gette rycheſſe, is not onely a ſhame, but alſo a thynge to all men moſte odioule.

Saluſtius. ¶ Inordynate deſyre of ryches and rule is the fyrſt matter, wherof ſpryngeth all euyll, for couetous appetite, ſubuerteth credence, honeſty, and all other vertues.

Q. Curtiꝰ. ¶ It is harde to content vs with that, whyche occaſyon dothe proffer, for the thynge that commeth fyrſte, dothe abhorre vs, whan we hope to haue better.

babbling

BABLYNG.

That whyche passeth out of the mouthe commeth from the harte, and that is the thynge that defyleth a man. Mattheus.

¶ In moche babylynge lacketh no synne, he is wyse that can temper his language. Salomon.

¶ A babblynge ennemy shall lesse annoye the, than he that speaketh nothynge. Seneca.

¶ That whiche is oftentymes spoken, troubleth the hearer. Aristotle.

¶ Talke so with men, as if god dyd here the, speake so to god, as if men vnderstode the. Macrobi⁹.

BATTAYLE.

That fortitude whiche preserueth by bataple the countrey from infidels, and at home defendeth feble men, and true men from theues, agreeth with iustyce. Hieronymus.

¶ In warres the multitude, nor the puissance vnlearned, may so moche auayle towarde victory, as knowlage and exercyse.

¶ He that desyreth peace, let him prepare for warres, he that wolde vanquysche, lette hym instructe well his people: And he that wolde acheue his exploitures, lette hym fyghte with crafte, and not with chaunce or aduenture.

¶ Warre woulde be in suche wyse taken in hande, as nothynge but peace shoulde seeme to be sought for. Tullius.

¶ Octauyan the emperoure was wonte to saye, That warre shoulde not be styred without suretie that the gayne shoulde be more Sext⁹ Aurelius.

thanne the charges, leaste that the victory gote-
ten with muche losse and smalle aduauntage,
maye bee lyke to a fysshehoke of golde, whyche
e:ther beinge broken or losse, can not bee payde
for with that that it taketh.

Machabes orum. ¶ Victory resteth not in a greatte armye, but the strengethe of the battayle commethe frome heauen.

Plutarch⁹. ¶ Chabrias a noble man was wont to say, an hooste of hartes that hadde a lyon to theyr capitayne was more to be dred, than an hooste of lyons beyng ledde with an heart.

Salustius. ¶ These foure thynges ought to be in a great capytayne, knowlage in armes, valiaunte courage, authoritie, and fortune.

Iulius Cæsar. ¶ Sobrenes in a souldiour is no lesse commendable, than strength and hardynesse.

¶ Idelnes is most contrary to souldyours attemptates.

BENEFITE.

Ecclesiast. DOe thou good to a good manne, and thou shalte fynde recompence, and yf he can not requite the, yet god shal remember the.

Democritus. ¶ If thou practyse benefycence on a persone vnworthy, thou geuest occasion to fooles to do leudely.

Seneca. ¶ That benefyte commeth late, that abydethe a crauyng.

Tacitus. ¶ A shrewde tourne is sooner requyt thanne a good tourne, for thanke is reputed a charge, re uen-

reuengynge for a gayn and aduauntage.

¶ Those benefytes are most thankefull, whyche a man findeth redy, and commeth on quickly, wherein is no taryng, but onely the shamefastnes of hym that shall take them. Seneca.

BYSSHOP.

A Byshoppe muste be without faute, as the stewarde of almyghtye god, not prowde, not wrathfulle, not drunkely, no fyghter, not couetous of dyshoneft gain, but a good householder, bountyfulle, wyse, sobre, iuste, holie, and continente, hauynge the true maner of speche, whiche is accordyng to learnyng, wherewith he maye exhorte by holsome doctryne, and reprone theym, whyche wylle speake to the contrary. Paulus ad Titum.

BOSTYNG.

BE thou prayfed of an others mouth, and not of thine owne. Let a straunger commend the, and not thin owne lippes. Salomon.

¶ Nothyng dothe more mynishe a mans commendacion, than muche auauntynge the successe of his actes. Valerius Max.

¶ It is a fowle thynge a man to tell muche of hym selfe, specyally that whyche is false, and with mockes of them whiche do here hym, to seme to resemble the bostyng fouldyour. Cicero.

CHASTITIE.

Christus in Math.

IF thyn eie be simple or cleane, al thy body shall be bright.

Augustin.

¶ Chastitie is the beautie of the soule, or of the kinges doughter, which is frō within.

¶ Where necessitie is laide vnto chastitie, authoritie is geuen to lecherye, for neyther she is chaste, whiche by feare is compelled, nor she is honest, whiche with mede is opteyned.

Bernard.

¶ Chastitie without charitie is as a lampe without oyle, take the oyle awaie, the lampe goeth no lyght, take away charitie, than pleaseth not chastitie.

Cassiodorus.

¶ There be fyue thynges, that do preserue chastitie, sobrenesse in dyete, occupation, sharpenes of the inner apparayle, refraynynge of the sences, that is to saie, the fyue wyttes. Also seldе communycacion, and that with honestie, and eschewynge opportunitie of the person, the place, and the time.

CHARITIE.

Paulus.

IF I had the spirite of prophecye, and knewe all misteries, and all maner of kunnyng: Also yf I had al faithe, in so muche as I coulde translate and carye awaye mountaynes, yet were I nothynge, yf I lacked charitie. Moreouer, if I didde dystrybute all my goodes, in fedyng poore people, and all though I gaue my body to be burned, haunge no charitie, it nothyng auaylethe me. Charytie is

tie is paciente and gentyll Charitie hath enuy at no man, it dothe nothynge amysse, it is not puffed out with pryde, it is not ambycioule, she seketh not hir profytte, she is not moued, she thinketh nonr yll, she reioyseth in no mys-chyefe, she ſopeth with truthe, all thynge she ſuffrethe, all thynge she beleueth, all thynge she hopeth, all thyng she beareth, Charitie ne-uer fayleth.

CONSTANCE.

As well to muche reioysynge in proſpe-ritie, as to muche ſorowe in aduerſitie betokeneth lyghtnes. Tullius.

¶ What ſo euer is done by neceſſitie is ſhort-ly diſſolued, and that whiche is wyllyngly re-ceiued, of long tyme abideth. Hieronymus.

¶ He that is conſtant feleth noo trouble, and is without heuineſſe. Seneca.

¶ Nothynge ſo well becommeth a man, as in euery enterpryſe and takynge of counſayle, to be ſure and conſtant. Tullius.

¶ What is ſo greate foly, or ſo vnworthye a wyſe mans conſtance and grauitie, as is falſe oppynion: or boldly to defend that, whiche he dothe not vnderſtand well and ſufficiently?

CARNALL APPETITE.

Carnall appetite is alway a hungred, and of that whiche is paſſed, a manne is not ſatisfied. Hieron mus.

Tullius. ¶ It agreeth not with reason, that he whome feare can not vanquyshe, to be subdewed with couetyse, or he whiche can be ouercome with no peyne, to be vanquyshed with carnal affection.

¶ Carnall appetite more often leaueth behynd hir, cause of repentaunce, than of remembrance.

¶ Carnalle appetyte ennemye to reason, leat-tethe all counsayle, and doulketh the eyen of the mynde, nor with vertue wil haue any medlyng.

CONSIDERACION.

Tullius. He that intendeth to doe any thyng, leat hym consyder, not onely howe conuenient is the thyng that ought to be doen, but also what power he hathe to bryngе it to passe.

¶ If we wyll consyder what excellencie and preemynence is in the nature of manne, we shal well vnderstande, howe horryble a thyng it is to slowe in excesse, and to be wanton and delycate, howe fayre and honest it is to lyue warely, continently, sadly, and soberly.

Liuius. ¶ He whome fortune neuer deceyued, dooeth not without cause remembre the vncertayntye of sundry aduentures.

Socrates. ¶ If thou consyder well thynges that be passed, thou shalt the better geue counsail in thinges that may happen.

Galenus. ¶ Remembraunce of actes passed sheweth to vs, wherein we offend, and conferryng it with thynges that be present, we are taughte howe to reformme it.

Con-

CONFESSION.

CONfession is the remedy of sowles, the confounder of vices, the restorer of vertues, the vanquysher of dyuelles, what wyll you more? It stoppeth helles mouth, and setteth wyde open the gates of paradise. Augustin.

¶ The vengeance of god ceasseth where mans confession timely preuenteth. Ambrosi⁹

¶ Confessyon is the lyfe of a synner, the glory of good men, to offendours necessary, and yet vnto iuste men not inconuenient. Bernard.

CONTEMPT OF VVORLDLY THINGES.

THe worlde is a sea, and euerye mannes couetous desyre, is nought elles but a tempest. Doest thou loue god? thanne walkest thou on the sea, and the feare of the worlde is vnder thy fete. louest thou the worlde? and he wyll swallowe the. for he can tolle his louers vnto hym, but he can not beare theym. Therefore, whan thy hearte flitteretb in couetouse appetyte, call to thyne ayde Christes diuynitie, that thou mayest vanquysshe thyne inordinate foly. Augustin.

¶ The pleasure of this worlde is vanitie, whiche with muche expectacion is looked for, and whan it is come, no man can holde it. Augustin.

¶ Woste not of to morowe, thou wotteste not what the daye wyll bryngе, whan it commeth. Hieronymus.

Elyot, Sir T.

Chrisost. ¶ Sette lyttell by ryches, and thou shalte bee ryche: sette lyttell by renowme, and thou shalte bee famouse: Care not for afflyctions, and thou shalte ouercome theym, passe lyttelle on reste and quietnes, and thou shalte opteyne theym.

Lactãtius. ¶ In thynges pertaynynge to man, nothynge is so dilygently dooen, but that as welle by the puyssaunce of man, it maie be vndone, for the warkes of men mortall, also be mortall.

Seneca. ¶ Nothynge is soo happye, that it is without feare. Where there is suspicion, the lyfe is vnpleasaunt.

Idem. ¶ He that is dedycate to the hasardes of Fortune, he prepareth for hym selfe muche matter to trouble, whiche wyll not shortelye be slaked.

Idem. ¶ There is one waye to go surely, that is, to set lyttell by thynges worldly, and a manne to holde hym contented onely with honestie.

CVSTOME.

Augustin. IN thinges wherof holy scripture hath determined no certainty, the vse of goddes people, and statutes of fathers are to be holden for lawes, and likewise as transgressors of goddes lawes ar to be punyshed, so contemnours of ecclesiasticall customes oughte

Isidorus. to be chastysed.

¶ The wounde often renewed is harde to bee healed.

Seneca. ¶ Custome teacheth that to be lyttell, whiche semeth

ſemeth to be great.

¶ Education and dyſciplyne fourmeth good maners, and menne ſauoureth alwaye of that thyng, whiche in youth they haue lerned. Auguſtin.

¶ In truthe whiche appereth openly, cuſtome muſt geue place to veritie.

CORRECTION.

HE that byndeth a frantyke manne, and waketh hym that hathe the letargye or ſleppynge ſyckeneſſe, dyſpleaſeth bothe, loueth bothe, and healethe bothe: bothe whyles they be ſycke, do diſdayne hym, and whan they be hole, yet bothe do thanke hym. Auguſtin.

¶ Correcte not a ſcorner, leaſte that he hate the, correcte a wiſe manne, and he wyll thanke the. Salomon.

¶ In correction wrathe is ſpecially to be prohybyted, for he that wyll punyſſhe, whan he is angry, he ſhall neuer kepe wel the meane, whyche is betwene to muche and to lyttell. Tullius.

¶ A gentyll horſe is ruled with the glymſe of a rodde: A dulle royle wyll vneth ſtyre with the thruſte of a ſpurre. Q. Curtius.

¶ It is better to bee of a wyſe manne corrected, thanne to be with the flaterye of fooles deceiued. Eccleſiaſt.

¶ The eare whyche wyll heare his owne lyfe rebuked, ſhall dwell in the myddell of theym that be wiſe men. Salomon.

¶ Be of thyne owne lyuynge a ſharpe correctoure, and of other mens a gentylle reſourmer. Chriſoſt.

and

and let menne here the commaunde ſmall thynges and eaſye, and that thou thy ſelfe doeeſte great thynges and peynfull.

Seneca. ¶ Correcte thy frende ſecretely, and praiſe thy frende openly.

¶ It is the parte of a wyſe man, to roote vp vyces, and nat the offenders.

Saluſtius. ¶ A good capytayne ordereth his menne better by keppynge theym frome yll doyng than by ſoore chaſtyſyng.

COVNSAYLE AND COVNSAYLOVRS.

Eccleſiaſt. They that do all thynges with counſayl, are gouerned by wyſedome.

¶ Call not them to thy counſail, which lacke diſcrecion, for they can loue nothyng but that whiche contenteth their appetite.

¶ To euery man dyſcloſe not thy mynde, leſte ſome do diſſemble, and after reproche the.

¶ Donne do al thinges by counſail, and whan thou haſte done, thou ſhalt not repent the.

Salomon. ¶ Obſerue welle the lawe, and folowe good counſaylle, and thy ſoule ſhall haue lyfe, and thou ſhalte walke trewely, and thy foote ſhall not trippe.

Ioan. ¶ Beleue not euerye ſpyrite, but proue welle the ſpirites, if they be good.

Tullius. ¶ Armure abrode is of lyttell effecte, but yf there be counſayl at home.

¶ Gouernours of the weale publyke ought to bee

be lyke to the lawes, the whiche not for displeasure, but onely for equitie do punisshe offenders.

¶ That publyke weale is in better state, and in a maner more sure, where the prynce is not good, than where the kynges counsailours and companions be ill. Valerius Max.

¶ All vyolente attemptates beyng sette forthe without counsayle, at the begynnyng are puissaunte, but in continuance they ar insufficient. Tacitus.

¶ Who wyll iudge hym to be necessarye in an other mannes cause, whiche to hym selfe appereth vnprofitable? Ambrosi⁹.

¶ There ben two thynges to counsayl moost contrary, Haste and Displeasure.

¶ After hasty counsayl nexte foloweth repentaunce.

¶ Ill counsayl is worst to the gyuer.

¶ Power without counsayl oftentymes breaketh his necke with his owne bourdeyn. Hesiodus. Horatius.

COMMVNICACION.

VVhan thou arte among fooles, kepe thy wordes in store. Ecclesiast.

¶ Amonge wise menne be redy to commune.

¶ In the presence of greatte men presume not to speake, and where as be thyne elders talke not to muche.

¶ Honour and prayse bee in the woordes of a wyse man: The tungue of a foole is his proper subuercion. Salomon.

¶ Dyspute not with a persone dyssayneful, leaste Tullius.

leaſte he ſyttynge ſtyll, dooe lye in awayte foꝛ thy woꝛdes.

¶ It is a thynge fowle and rebukefulle, in a ſadde mattier, to bꝛyng in woꝛdes wanton oꝛ mete foꝛ a bankette.

CRVELTIE.

Chriſtus in Math.

LOke what meaſure you geue vnto other, lyke meaſure ſhal be met vnto you.

Eccleſiaſt.

¶ They whiche delite in the fall of good men, ſhall bee taken in a trappe, and ſhall be conſumed with ſoꝛowe, oꝛ euer they dye.

Iacobus.

¶ Judgement without any mercy ſhall bee giuen to hym that wyll not be mercifull.

Seneca.

¶ The beſte exaumple, wherevnto a pꝛynce ſhoulde confoꝛme hym, is to be ſuche one to his ſubiectes, as he wouide that god ſhoulde bee to hym ſelfe.

Idem.

¶ It is euen as vile at home as abꝛode to bee muche feared, as vile to bee dꝛadde of thy ſlaues and dꝛoudges, as of thy chiefe ſeruauntes: no man lacketh power to do harme: Adde alſo therevnto, that he that is dꝛadde, of neceſſitie feareth. Neuer man moughte be terrible, and alſo in ſuretie.

CVRIOSITIE.

Salomon.

SEke not foꝛ that, whyche is oute of thy reache: Searche not thoſe thynges, that excedethe thy puyſſaunce, but thynke on that, whiche god hathe commaunded the, and in his ſundꝛy woꝛkes be not to curious.

Coms

COMPASSION.

¶ They that truste muche to theyr frendes, knowe not howe shortly teares be dried vp. Q. Curtius.

DEATHE.

He must lyue yll that lacketh the knowlage howe to dye well. Seneca.

¶ They whyche prepare theym to battayle before that battayle approcheth, they beyng alwaye ready, do easily susteyne the fyrste brunte, whyche is moste troublouse, so deathe or fortune alwayes looked for, is and semeth moze easy with lesse peyne suffered. Idem.

¶ One daye demeth an other, but the laste giueth iudgement of all that is passed. Plinius.

DELICATE LIVYNG.

As it is ympossible, that fyre should inflame within water, so it is impossible, that contrycyon of hert shoulde be great in thynges that bee delycate: for they bee mere repugnant the one to the other, the contricion beynge mother of weppynge, delycatenesse of laughyng, the straineth and wryngeth the hert, this louseth it and setteth it at libertie. Chrisost.

DECEITE.

Men can better suffer to be denyed, than to be deceyued. Seneca.

¶ Where wronge is cõmitted by two maner Tullius.

maner of waies, eyther by force, or by fraude, fraude belongeth to a foxe, force to a lyon, both the one and the other is to the nature of manne wonderfull contrary.

Laertius. ¶ We ought to beware more of the enuie of our friendes, than of the assaultes of our ennemyes, for these be apparant vnto vs, the other is couered, and the crafte to anoye, whiche is not loked for, is euer moste daungerous.

Salomon. ¶ A false wytnesse shall not be without punyshement, ne a forger of lyes shall escape frome correction.

DETRACTION.

Paulus. NEither detractours nor yet extorcioners shall possede the kyngdome of heauen.

Hieronymus. ¶ Neuer detract or backbyte any man, nor be sene to get prayse by rebukyng of other: but lerne more to adorne thyne owne life, than to defame others, remembrynge the scripture, whyche sayethe, Loue not to pul awaye a mans prayse, least thou be plucked vp by the rootes.

Bernardus ¶ To sclaunder, or to here sclanderers, I can not tell of them two whiche is most damnable.

Tullius. ¶ We ought to suppose that detractyng or pil reporting one of an other for a priuate aduantage, is more agaynst nature than to suffre any dyscommoditie, be it exteriour or bodily.

DRVNKENNES.

A Dronken warke manne shall neuer bee ryche, and he that setteth noughte by a lytteil, shall by a litteil and a litteil come vnto nothyng. Ecclesiast.

¶ Howe sufficient vnto a learned manne is a smalle quantitie of wyne: for therwith whan thou slepeste, thou shalte not be troubled, nor sele any peyne.

¶ Euerlastynge peyne shall bee vnto you, that do ryse yerlye in the mornynge to dronke excessyuely, and to quaft vntyll nyght, that ye may be with wyne excessiuely chaufed. Isaias.

¶ Lechery, wyne, and secretie, consumeth all wisedome. Oseas.

¶ The dronken man confoundeth nature, loseth both grace and honour, and runneth headlyng into euerlastyng damnacion. Augustin.

¶ Wyne inordinately taken, troubleth mans reasone, maketh dulle vnderstandynge, infebleth remembraunce, sendeth in forgetfulnes, poureth in errours, and bryngeth forthe sluggyshenes. Boetius.

DISCORDE.

EVery realme deuyded within it selfe, shal bee made desolate: and euery cite and howse deuyded by mutuall contencion, shall not long stand. Christus in Math.

¶ In thre thynges my spirite is well pleased, whyche bee also commended before god and manne, the good concorde of brethern, the loue Ecclesiast.

of neyghbours, also man and wyfe of one consent and agrement.

Gregorius. ¶ If they, whyche make peace, bee called the chyldren of god, without doubt the disturbers of peace be the chyldren of Satan.

Tullius. ¶ They that susteyne one parte of the people, and neglecte the other parte, they bryngе into the citie a thyng very perylous, that is to saye, sedicion and discorde.

Salustius. ¶ With concorde smalle thynges growe to bee great, with dyscorde the mooste greattest thynges be brought vnto nothyng.

¶ Warre is soone made, but it is not so shortly dyscussed, for he is not sure to finisshe it, that fyrste toke in hand to begin it.

DIGNITIE.

Chrysost: HE is honourable, a greatte estate, and a noble man, whyche dysdayneth to serue, or be subiecte to vyces.

Seneca. ¶ If thou wilte esteme a manne trewely, and knowe what he is, beholde hym naked, and lette hym laye asyde possessyons, authoritie, and other fables of fortune: fynally lette hym putte of hys bodye, and beholde thou in hys soule, what he is of hym selfe, and what he hath of other, whiche is not his owne.

DOLOVR.

Salomon. LIke as a moth in a garment, and a worm in a tree, so heauinesse hurteth the hearte of a man.

¶ In

¶ In heauynesse it is to be forsene and prouided that nothynge bee dooen desperately, nothynge fearefully, nothynge wretchedly, or any thyng folyshely. Idem.

¶ There is no sorowe, but that lengthe of tyme shall mynysshe it, and make it more easy. Ser. Sulpitius.

DOCTRINE.

LIke as fayre legges be in bayne to a cryple, so vnsemely is doctryne in the mouthes of foles. Salomon.

¶ Doctrine is of such puissaunce, that in good men it is the armour of vertue, to persons corrupted, a spuere to do myschiefe. Gelasius.

¶ Lyke as wolle taketh sommne colours with one onely dieppnge, some not without often steppnge and boylyng, so some doctrynes ones apprehended be forthwith shewed, some other excepte they be depely receyued, and long tyme setyd, coloureth not the mynde, but onely touchethe it, and that whyche is promysed, it nothyng performeth. Seneca.

¶ Doctryne is an ornament to men beyng fortunate, to men infortunate a refuge & succoure. Democritus.

¶ Noo manne may profyte in learynge soo muche, but whyles he lyueth he shall haue nede to be taught. Ambrosius.

¶ A corne fyelde or a wytte beyng neuer soo fertyle, without it be exercysed, maye neuer be frutefull Tullius.

¶ Philosophy is not a commune warkemanshyp, or made for to bragge with. It is not in Seneca.

wordes but in mattier: ne it is gyuen onely to passe the tyme pleasauntlye, but it setteth the mynde in good frame, the lyfe in good order, it ruleth our actes, & sheweth what is to be doen, and what to be vndone, she syteth at our sterne, and amonge the vncertaine sourgies, she ordereth the ryght course of our passage, without hir no man is in suretie.

Idem. ¶ Men beleue better their eien, thanne theyr eares.

¶ It is a longe way to goo by rules and preceptes, the way by example is shorte and commodiouse.

¶ We teathe our chylderne liberall sciences, not because those scyences may geue any vertue, but because they make the mynde apte to receiue it.

DISSIMVLACION.

Ecclesiast. SOrowe wyll be to theym that haue dowble hertes, mischeuous toungues, ylle doynge handes, and to the ylle liuer, that entreth into the worlde by two sundry wayes.

Pacuuius. ¶ I hate those men, whiche in their actes be fooles, and in their wordes philosophers.

DIETE.

Ecclesiast. IN many meates is occasion of sickenesse, and gredie feedyng shal apporthe vnto cholere.

¶ To

¶ To him whiche is fallen to a diſtemperance in heate or colde, it is expediente to geue thynges of contrary qualities. Galenus.

¶ If thou wilt preſerue the temperature whiche is in thy body, to a moyſte nature, geue thynges moyſte, to a dry nature, dry thynges, yf thou wylte alter the temperature, geue euer the contrary.

¶ Ye maie not oncly remembre, that contrarye thynges be healed by theyr contrary, but alſo in euerye contrary ye muſte conſyder the quantitie.

¶ When ſickeneſſe is in his force, thanne the moſt ſpare diete is to be vſed. Hypocrates.

¶ The preſeruacion of helth begynneth with labour, whiche meate and drynke ouertaketh, than ſlepe enſueth, than Venus foloweth, but eche of them in a meaſure. Hypocrates & Galenus.

¶ Uncleane bodyes, and they whyche of ſuperfluouſe humoures be not welle pourged, the more ye nouryſſhe theym, the more door ye hynder theim.

¶ Stomakes in wynter and ſprynge tyme be hotteſt, and ſlepe than is lengeſt. wherfore in thoſe tymes, meate ſhulde be taken in greateſt abundaunce. Hyppocrates.

¶ Sodaynely and very moche to enacuate or to fyll, to make hotte or to coole, nor any other wyſe to remoue the ſtate of the body, is verie daungerous, for to moche of any thyng is enemy to nature.

EASE.

Galenus. Muche ease and defaulte of competente labour, maketh heat feble, which shuld resolue and make thynne that whiche ought to be purged.

¶ They that lyue in muche ease, doo gather commonly a fleumatike or slymy iuyce in their bodies.

¶ They that do labour muche, do gather iuyce cholerycke or melancoly, the oone in sommer, the other in corne harueste tyme, or towarde wynter.

EXAMPLE.

Christus apud Matt. So leat your lyghte shyne before all menne, that they maye beholde youre good warkes, and maye glorifye youre father, whiche is in heauen.

Augustin. ¶ Who so euer lyueth yll in the syght of them, ouer whome he hathe rule, as muche as in him is, he sleeth the beholders.

Hieronymus. ¶ The byshoppes conuersacion and howsehold, is sette as it wer maisters of the commune discypline on the toppe of a mountayne, For what soo euer he dothe, all other men thynke, they may lefully do it.

Hieronymus. ¶ Deuout conuersacion withoute communycacion, as muche as by exaumple it profytethe, by sylence it hurteth. For, with barkynge of dogges, and staues of the shepeherdes, the ra-

gyng

gynge wulues be let of their purpose.

¶ More auayleth example than wordes. And muche better be men taughte by doynge, than they are by speakyng. Leo.

¶ In the knowelage of thynges, this is it, whiche is chiefly most holsome and profytable, to marke well the lessons of euerye exaumple, whiche is put in famouse remembrance, where of thou mayest take for the and thy countrye, that thou mayst ensue, or that whyche hath an yll begynnynge, or a foule endyng, thou mayste the better eschewe. Ti. Liuius.

ENVY.

ENuy is blynde, and can doe nothyng, but dyspraysle vertue. Liuius.

¶ It is a chabbe of this worlde to haue enuy at vertue. Tullius.

¶ O the miserable condicions of people, that are to be gouerned, amonge whome dyligence is hated, negligence is reproued, where sharpnes is perylous, liberalitie thankelesse, communycacion decepytfull, pernicyouse flatterye, euerye mannes countenaunce kamplyare, many mens myndes offended, wayte to hurte priuyslye, fayre wordes openly, whan officers be cõmynge, they tary for theim, whyle they be presente, they doe awayte on theym, beynge out of authoritie, all do forsake them. Tullius.

ELOQVENCE.

¶ Eloquente wordes become not a foole, nor lyeng lyppes a man in auctoritie. Salomo

FAME.

Salomon. BEtter is a good name than aboundance of ryches, for good estimacion surmounteth all treasure.

Seneca. ¶ Those menne saye yll of the, that be yl themselfe. Reason aunswerethe, I shoulde be sore mened, yf Cato, Lelius the wyse, the other Cato, and the two Scipions shoulde soo reporte of me, or yf these men shoulde saye this with a rype iudgement, whyche they do nowe by malyce corrupted.

Tullius. ¶ The actes, and not the fame shoulde first be consydered.

Plautus. ¶ The infamy of man is immortall, for she is alyue whan thou thynkest hir dead.

FAITHE.

Regum. I. OUr lorde wyll rewarde euery manne accordyng to his Justice and fayth.

Hieronymus. ¶ We that beleue Christ, let vs folow Christis liuyng.

Paulus ad Titum. ¶ They whiche beleue in god, let theim endeuour them to excell in good warkes.

Iacobus. ¶ Lyke as the bodye is deade, wherein is noo spyryte, soo that faythe is deade where there lacke warkes.

Augustin. ¶ The faythe of a christyan is ioyned with charitie, and withoute charitie is the faythe of the dyuell.

¶ Faythe not exercysed, soone waxeth syche, and beynge vnoccupyed it is assaulted with sun-

laudyp dyſpleaſures.

¶ Not the heaꝛers of the lawe bee ryghtwyſe in the pꝛeſence of god, but the doers of the law ſhall be iuſtifyed. Paulus ad Romam.

¶ Not euerye man that ſayeth to me, Lozde, lozde, ſhall enter into the kyngedome of heauen, but they whyche dooe the wyll of my father whyche is in heauen. Chriſtus apud Matt.

FEARE.

THe roote of wyſedome is to feare god, and the bꝛanche therof ſhall longe tyme endure. Salomon.

¶ There is none authoꝛitie of ſo great a puiſſaunce, that oppꝛeſſyng with dꝛeade may longe endure. Tullius.

¶ Whome men feare they do hate, and euery man whome he hateth, he deſyꝛeth to peryſhe. Ennius.

¶ Dꝛede and terrour be weke bondes of loue, foꝛ if that they bꝛeake, and men ceaſſe to feare, than begyn they to hate.

¶ It is moꝛe daunger to be dꝛedde than to bee deſpyſed, foꝛ nedes muſt he feare many, whom many feareth. Seneca.

FOLY.

A Fooles waye in his owne eye is beſte, a wyſe man hereth good counſayle. Salomon.

¶ He that aunſwereth befoꝛe that he heareth, pꝛoueth hym ſelfe to bee a foole, and woꝛthy rebuke.

Ecclesiast. ¶A wyse sentence in a fooles mowthe shall not be regarded, for he telleth it not in opportunitie.

¶Talke not longe with a foole, and with him that lacketh wytte kepe not moche company.

Paulus. ¶He that setteth moche by hym selfe, where in dede he is nought worthe, he bringeth hym selfe into folye.

Tullius. ¶It is the propertie of a foole to seke out other mens fautes, and forgette his owne.

FLATTERY.

Salomon. MY sonne yf ille men wyll fede the with flattery, consent not vnto them.

¶Better are the strokes of hym that loueth trewely, than the faire kysses of theym that do flatter the.

Hieronymus. ¶Tale bearers, ryotters, glosers, and flatterers, flee farre frome theym, as frome thy chiefe ennemies.

Seneca. ¶Within thy selfe, beholde well thy selfe, and to knowe what thou arte, geue no credence to other.

Cicero. ¶Whose eares be soo stopped from trouthe, that he maie not abide to here trouthe of his friende, his helthe and prosperitie is to be despayred.

Plutarch⁹. ¶Lyke as wormes sooneſt doue brede in softe woode and tentill, so the mooste noble wyttes desyrous of prayse, tentille and honourable, moste maketh of flatterers, and do nourysshe suche persons, as be their destroyers.

The

¶ The familyar compaignion, whiche is alwaye lyke pleasaunt, and gapeth for thankes, and neuer byteth, is of a wyse manne to be alway suspected.

¶ Great mens sonnes lerne nothyng well but to ryde, for in other doctrines their maysters do flatter them, prayssynge al that they speake. At wrastlynge their felowes falle downe or they be throwen. But the roughe horse whan he is ridden, knowynge not whether he that rideth be a prynce or a subiecte, a ryche man or a poore, casteth hym out of the saddell, yf he can not good skyll of rydynge.

FORTITVDE.

Fortitude and constance is the hygh way, he that tourneth to muche on the ryghte hande is foolehardye and frowarde, to moche on the lefte hande is fearefull and cowarde. Hieronymus.

¶ Fortitude is an affection of mynde, sustei-nynge patiently perylle and griefe, and beynge alway free from all dzede. Tullius.

¶ Fortitude appereth not but in the tyme of aduersitte. Gregory.

¶ To a wyse man none yll may happen, for he standeth vpryght vnder euery burdeyne, nothynge may appayre hym, nothynge displeaseth hym that ought to be borne: for what soeuer moughe happen to manne, he neuer complayneth that it hath chaunced vnto hym. Seneca.

All

¶All thynges ought to be forthought on, and the mynde fortifyed agaynste all that myghte happen. Banyshemente, tourmentes, sycknes, battayle, shypwreckes, thinke on theim dayly.

¶To sukke griefe quyetely and coldly, it profyteth muche to consider, and so to doo it is a great honestie.

¶Nedes muste he that is valyaunte, be of a greate courage, and also inuyncible, he that is muincible despyseth all thynges that bee transytory, supposynge theym to be inferiour vnto hym. But no man may despyse those thynges, wherby he may be greued, but onely he that is valyaunte. Wherefore it hapeneth that a valiant person can neuer be grieued, all wise men therfore nedes muste be valiant.

¶It was wont to be a gret praise and a meruaylous, to haue patiently taken all frowarde aduentures, not to haue been subdued by fortune, but in al aduersitie, to haue retained their estimacion and dignitie.

Q. Curtius. ¶The timorus dogge barketh more sore then he byteth.

¶We se the greatteste ryuers fall with leaste noise.

EORTVNE.

Boetius. FOrtune can neuer make that to bee thyne that nature denyeth the.

Tacitus. ¶It is a naturall sykenesse in menne to beholde with sooze eyen the newe aduaunsement of other.

¶Loke

¶ Looke howe many wonderers, so many enuyers. Seneca.

¶ As foztune becketh, so fauour enclineth.

¶ Innumerable bee the examples of chaungeable foztune, foz where made she euer greatte tope, but where sozowe proceded? oz what sozowe hathe she caused, that hathe not proceded of ouermuche gladnesse? Iustinus.

¶ Felicitie begynneth by the ozdinance of god, where myserye is esteemed by the iudgemente of man.

¶ The enterpzyses be in oure puissaunce, but their conclusions foztune determineth. Seneca.

¶ To beare rule is chaunce, to geue rule is puissaunce.

¶ Foztune fauourynge varyaunce, despyseth constance.

¶ Whose hope, reason, oz imagination, dependeth on foztune, in hym nothynge may bee constant oz certayn. Tullius.

¶ Foztune is to great men deceitefull, to good men vnstable, all that is high, is vnsure.

¶ What foztune hygh rayseth, she lyfteth vp to lette fall.

¶ In thynges whiche be moderate, contynuaunce is constant.

¶ Chilo the wyse man beyng demanded what foztune was, he answered: A lewde phisicion, foz she made many folkes blynde, that trusted muche to her. Chilo.

¶ Oftentymes foztune corrupteth nature. Q. Curtius.

God.

GOD.

Salomon. The eyes of god be more bryght than the sonne, beholdynge euery where all the wayes that men take, the depenesse of that which is bottomlesse, seyng mens thoughtes, where they thynke them most secrete.

¶ In the herte of man be many deuyses, the wyll of god euer abydeth.

¶ No sapyence, prudence, nor counsaile, maye preuayle agaynst god. The horse is prepared to battaile, but yet god geueth alwaye the victorie.

Ecclesiast. ¶ They that feare god, wyll beleue his word: and they that loue hym, wylle kepe his commaundement.

Daniel. ¶ Blessed be the name of our lorde, for wyse dome, and puissaunce be of hym onely, he altereth times and ages, he also translateth, and ordeineth kyngedomes.

GOVERNOVR.

Salomon. Prouerb. Where as lacketh a gouernour, the people decayeth, where as be many counsayles, there lacketh not suretie.

¶ In the multitude of people is the state of a kynge.

¶ In the fewenesse of subiectes is the prynces dishonour.

¶ A prynce that gladly hereth lealynges, hath all his officers peruers and wicked.

¶ Wo is the cuntrey, where the ruler is wanton, and they in authoritie breake theyr faste timely.

cymely.

¶ Happy is that lande, that hath theyr kynge noble, and where menne in auctozitie eate in good season.

¶ He that is a gouernour offendeth moze gre- Tullius de
uously by his example than by his offence. Offic. 3.

¶ Where a gouernour lacketh, the people shal Salomon.
perysshe: the sauegarde of them is, where bee many counsayles.

¶ Rulers haue done thynges with solye, and Ieremias.
sought not foz our lozde: therfoze they vnder-
stande not, and theyr flocke is bzoken and sca-
tered.

¶ Pzepare thy selfe, and furnysshe so thy con- Plutarch.
dicions and maners, and set fozth the fourme
of thy lyuyng in suche wyse, as he that in the
middell of euery mans syght leadeth his lyfe,
and may be hyd from no man.

¶ The cõmune people are wont to serche and beholde curiously the maners, lyues, and con-
dicions of theim that be rulers, all thoughe
they be couered neuer so closely, oz hydde and
kepte with hangynges and courteynes neuer
so pzisily.

GOOD MEN.

A good man shall receyue aboundauntlye Salomon.
grace of our lozde: He that trusteth in
his owne wyt, doth euer vngraciously. Seneca.

¶ We may call that man gracious, to whom nothynge is good oz yll, but a good mynde oz an yll, whyche is a louer of honestie, content-
ed

ted onely with vertue, whome noo fortune ex-tolleth or oppreſſeth, nor knoweth any thynge to be better, than that he may geue to him ſelfe, to whome verate pleaſure is, to ſette lytell by pleaſure.

GLVTTONY.

Salomon. prouer. 33. HAunt not the company of drynkers, nor the dyners and ſuppers of theym, that bryngе fleſhe with theym to eate, for they whyche attende onely to drynkynge and makyng of banckettes, ſhall be conſumed.

Auguſtin. ¶ Not the vſe of meate, but the inordinate deſyre therof ought to be blamed.

Auguſtin. ¶ The ryche menne woulde not bee conſtrayned to eate that whyche poore menne eatethe, but lette theym keepe the ruſtome of theyr infyrmitie, beynge ſory that they can not otherwyſe ſatisfye theyr nature. If they chaunge theyr cuſtome, and therefore bee ſycke, lette theym vſe theyr ſuperfluitie, and geue to the poore menne that, whiche vnto theim ſhall bee conuenyent and neceſſary.

Hierony-mus. ¶ Vnhappy are they, whyche haue theyr appetite more than theyr ſtomake.

Ambroſi⁹ ¶ Gluttony is an yll marſtreſſe to ſerue, ſhe alway deſireth, and is neuer contented.

¶ What is more vnſtable than is the beaſt, that this daye ſhe receyueth, to morowe ſhe expelleth: whan ſhe is full, ſhe diſputeth of continence: whan ſhe hathe dygeſted, ſhe byddeth vertue farewell.

¶ Denile

¶ Denyse kyng of Sicile, whan he had eaten potage, whiche a Cooke of Lacedemonia had made, he sayd that the meate dyd not delite him, the Cooke aunswered, It was no meruayl, for it lacked spices. whan the kynge asked what he lacked, he aunswered, Labour, sweate, rounnyng, hunger, and thyrst, for with suche maner of stuffe, the meate of the Lacedemonians was euer prepared. Cicero.

GLORY.

Glorye is a thynge substanciall and perfectelye expressed. It is the prayse of good menne, consentynge togyther, a voyce incorrupted of theym that iudge well of an excellent vertue. Tullius. tusc.que.3

¶ The chyefe and perfecte glorye standethe in thre thynges, If the multitude loue vs: yf they haue good opynyon of vs: If (as it were meruaylynge at vs) they suppose vs wellworthy to be had in muche reuerence. Offic.2.

¶ Thus sayeth oure lorde, Lette not the wyse manne glory in his wysedome, nor the stronge man in his strengthe, nor the ryche man in his substaunce: but he that is gloryouse let this be his glorye, to knowe and vnderstande me. For I am the lorde that doe execute mercye, iudgement, and iustyce in earthe: these thynges dooe please me saith our lord god. Ieremias.

¶ Nor that fyre maketh smoke, that quickely is kendled, nor that glorye causeth enuye, that shortly appereth. Plutarch.

GRACE.

Augustin. The grace of God, why it is sent vnto this man, and not vnto that manne, the cause maie bee priuie, but without iustyce truely it may neuer be.

Augus. de natura & gratia. ¶ The grace of Chryste, without the whiche neyther chyldren nor men maye truste to bee saued, is not geuen for merytes, but is fauourably dyspoced without deserynges, and therfore it is called Gratia, (whyche dothe sygnyfye fauour in englyshe.)

Bernard. ¶ Grace (as I dooe suppose) consysthe in three thynges, in abhorrynge thynges whyche are passed, in despysyng thinges presente, and in desyrynge thynges, whyche for vs are prepared.

Augustin. ¶ Grace is gyuen for this cause, that the lawe be fulfylled, that nature be restored, and that by synne we be not subdued.

HVMBLENES.

Tobias. NEuer suffer thou pride to rule thy wytte or sentence: for in her all distruction taketh roote and begynnyng.

Isaias. ¶ On whome saieth our lorde shall my spirite reste, but on him that is humble and gentil, and dredeth my wordes?

Petrus. ¶ God resisteth proude men, but to them that be humble he gyueth his grace.

Ecclesiast. ¶ The more honourable thou arte, the more humble thy selfe vnto all men, and thou shalte fynd

kynde fauour bothe of god and of man.

¶ In thy thoughte extolle not thy selfe lyke a bulle, ne bee thou proude of thyne actes, but in humblenes kepe euer thy courage.

¶ The greatter thou arte, the more humble be thou, and in the presence of god thou shalt find grace. Salomon.

¶ Howe greate soo euer thou bee, bee humble in all thynges, and thou shalt find grace before god. Ecclesiast.

HASTE.

The emperour Octauyan was wonte to saye, nothynge became worse an emperour or kynge, than haste and foolehardynesse: for that whyche was well dooen, was soone doen. Sext. Aurelius.

HONOVR.

As vnsyttynge is honoure to fooles, as snowe is in sommer, and haylestones in harueste. Salomon.

¶ Honoure vouryssheth counnynge, and with praise mens wittes be kendyd to study. Tullius.

¶ Honours ouer great, wherin is pryde, and to muche statelinesse, lyke greate and corporate bodyes, be throwen downe sodainly. Plutarch.

¶ Honours substancyall and perfect, and also fauour of theim, whiche haue a good tourne in remembraunce, and bee in rendrynge thankes very dilygent, should not be refused.

Elyot, Sir T.

HIPOCRISY.

Christus in Math. THe hede of false prophetes that comme to you in the garmentes of sheepe, but within they bee rauenouse wulues, by the fruytes of them shall ye perceiue them.

Augustin. ¶ He that desyreth to seeme that he is not, he is an hypocryte, he sayneth to be good, yet doth he not practyse it, for in the praise of menne he estemeth his profyte.

Augustin. ¶ Dissembled equitie is not proprelye equitie, but double iniquitie, for it is bothe iniquitie and dissimulacion.

Gregori⁹. ¶ Hypocrites are vile in apparaile and proude in theyr courage, and whyle they seeme to despyse all thynges in this worlde, they seeke by meanes to atteyne to all thynges that be of the worlde.

Tullius. ¶ The nygheste waye to renowme, is to bee suche one in dede, as euerye man woulde be reputed.

¶ He that saynethe hym selfe to bee a friende, and is not, is worse than he that is a forger of money.

¶ Openlye to hate or to loue, more belongethe to a gentyll courage, than to hyde in his countenance what his hert thynketh.

HVMBLENES.

Christus, EVery man that exaltethe hym selfe, shalbe brought lowe, and he that humbleth hym selfe shalbe aduaunced.

¶ Al

¶ All meme delyte to bee hyghe, the grieee is humplytye, why ſetteſte thou thy foote ſoo farre frome the? thou wylte falle and not clime, begyn at the grieee, and thou arte forthwith at the toppe, Auguſtin.

¶ He that doothe gather other vertues without humilitie, dooeth as he that bearethe fyne pouder into a boyſtous wynd. Gregori⁹.

¶ That manne is happie, whiche the higher that fortune aduauncethe his ſubſtaunce, ſoo muche the lower he auapleth his courage. Seneca.

ILL MEN.

THre kyndes of people my ſoule hath hated. A pooze man prowde, an old manne lackyng wytte, a great man a lyar. Eccleſiaſt. Seneca.

¶ There is no hoope of remedye, where that whiche ſomtime were vyces, be tourned to maners.

¶ That whiche the ill man moſte dzedeth, ſhal come vnto hym, and that whiche he deſyzethe, ſhall be gyuen vnto good men. Salomon.

¶ The yll manne ſhall vanyſhe awaye lyke a ſtozme, the good man ſhall ſtande faſte, lyke an euerlaſtyng foundacion.

¶ The warke of an yll man is euer vnſtable, he that ſoweth good warkes, hathe a ſure aduauntage.

¶ Doe thou none euyll, and none ſhall comme to the, Leaue euyll companye, and euyll wyll forſake the. Eccleſiaſt. Ieremias.

¶ If a Mozyane may chaunge his ſkynne, oz

a lybarde hir ſpottes, ye maye alſo dooe good, whan ye are brought vp in ill.

Senecn. ¶ To hym that dooeth yll, there is noo greater penaunce, than that he diſpleaſeth all men, and contenteth not him ſelfe.

IVSTICE.

Tullius. NO man maye bee iuſte, that feareth eyther deathe, peyne, exyle, or pouertie, or that preferreth theyr contrarye before very equitie.

¶ The foundacion of perpetuall prayſe and renowme is iuſtyce: withoute the whyche nothynge is commendable.

Ageſilaus ¶ Kynge Ageſilaus beynge demaunded, whiche was the better eyther Juſtyce or Fortitude, He aunſwered, If all men were iuſte, we neded no fortitude.

Eccleſiaſt. ¶ The glory of a good man is to doe iuſtice.

¶ Juſtyce exalteth the people, but ſynne maketh people wretched and miſerable.

Alexander the empereour. ¶ The emperoure Alexander, herynge that a poore olde woman was yll intreated with one of his ſouldyours, he dyſcharged hym, and gaue hym in bondage vnto the woman, to geat her her lyuynge with his crafte, foraſmuche as he was a carpenter.

Ariſtides. ¶ Ariſtides, called the rightuouſe, beynge demaunded of one, If he were rightuouſe of his owne nature, Nature, ſayde he, hathe muche holpen me thereto, but yet by mine induſtry, I haue holpen hir alſo.

¶ In

¶ In the pathe of Justyce is lyke, the waye that tourneth therfrom, leadeth to death. Salomon.

¶ Justyce mounteth the people in honoure, Lynne maketh people wzetched and miserable.

¶ Be not ouer muche iuste in extremitie, and sauour no moze than is necessary. Ecclesiast.

¶ My sonne, desyrynge wysedome, kepe thou ztewe Justyce, and god almyghtye wyll gyue it vnto the. Ecclesiast.

¶ He is a iuste man that spareth not him selfe. Ambrosi⁹

IVDGE.

Accozdynge to the iudge of the people, so be his officers. Salomon.

¶ Suche as be rulers of a cytie, suche be the commons.

¶ Pzesentes and gyftes make blynde iudges. Ecclesiast.

¶ Couet not to bee a iudge, excepte thou be of power able to subdewe iniquytics, leaste peradaunce thou shalte feare the state of a greatte man, and geue occasion of rebuke in thyne own hastynes.

¶ Euerlastynge wo shall be to theym, whiche make vnryghtwyse lawes, and dooe wzite agaynste iustyce, to the intente that they wyll oppzesse pooze menne in iudgemente, and vyolently subuert the cause of the people. Isaias.

¶ All doe loue pzesentes, and folowe rewardes, to the fatherlesse chylde they doe not mynyster Justyce, the pooze wydowes matter cometh not befoze them.

Sapien. ¶ Here therefore ye kynges, and vnderstande ye. Learn ye iudges of all partes of the worlde. Gyue eares ye that rule ouer multytudes, and delyte youre selfe in the trouble of people, for power is geuen to you frome oure lorde, whiche shall examine your actes, and inserch youre thoughtes, for whan ye were mynisters of his kyngedome, ye iudged not straytely, ne kepte the lawes of trewe iustyce, ne wente after his pleasure, horribly and shortely he wyll appiere to you: for moost sorest iudgementes shall be to theym that haue rule ouer other. To the pore manne mercie is graunted, but the mighty man shall suffer mightily tourmentes.

Moyses in Deuter. ¶ Take thou no giftes, whiche do make wise men blynde, and peruerte the wordes of theym that be rightuous.

IVDGEMENT.

Salomon. He that iustifieth an vngracious person, and he that condempnethe a good man, they before god be bothe abhompnable.

Ieremias. ¶ The kyte in the ayre knoweth hir time, the turtill, the storke, and the swalowe do come at their seasons, my people know not their lordes iudgement.

Tullius. ¶ A good man wylle not in his frendes cause, doe agaynst a weale publyke, against his othe, nor agaynste the truste, whiche is put in hym, for he layeth aslyde the personage of a frende, whan he taketh on hym a iudges office.

Alexãder Augustus. ¶ The emperour Alexander wolde neuer suffer to bee solde the offyce of a iudge, or greatte

au-

authoritie in the execution of lawes, layinge. Nedes muste he selle that doth bye. And I wyll not lette that there shalbe merchauntes of gouernaunce, whiche if I dooe suffre, I may not condemne: for I am ashamed to punyshe a man that byeth and selleth

¶ Themistocles beyng the chiefe iudge in Athenes, whan there came to hym a great musycian, whyche despyzed of hym a thynge some what agaynste iustyce: Themistocles answered, If in syngynge thou doeste not regarde Numbre and Tyme, thou art not worthy to be called a good musician, nor I a good iudge, yf I wolde preferre before the lawes, the priuate fauour of any one person.

IGNORANCE.

If a blynde man do take vppon hym, to lead one that is blynde, they bothe shall falle in the dyche — Christus apud Matt.

¶ Sapience and doctrine of foles be dispised. — Salomon.

INGRATITVDE.

He that dothe render an yuelle tourne for a good, yuell shall not departe from his howse. — Salomon.

¶ The hope of a person vnthankfull, shall relente lyke wynter yse, and as water superfluouse shall vanyshe away. — Sapientia.

¶ The greatter benefittes that men dooe receyue, the more greuouse iudgement shall ber — Chrysost.

geuen them, if they do offende.

Seneca. ¶ A good man doth all thynge well, yf he does all well, he can not be vnkynde.

¶ He that thynketh alwaye to craue, forgetteth what he taketh.

¶ In couetyse nothyng is worse than that he is vnkynde.

¶ He taketh away the mutuall course of gyuynge and takynge good tournes, who so euer neglecteth to render equall thanke to hym that deserueth it.

Plautus. ¶ That is a persone dishoneſt, whyche knoweth howe to take a benefitte, and not howe to requite it.

IDELNES.

Antonine. The good Emperoure Antonine withdrewe frome dyuerse personnes theyr pensions and salarys, perceyuynge theym ydell, saiynge, that there was nothyng more reprochefull or cruelle, thanne that they shulde gnawe and deuoure the weale publike, whyche with theyr labour nothynge increaseth it.

Ecclesiast. ¶ Idelnes hath taught moche vnhappynesse.

Paulus. ¶ He that wyll not worke, shall not eate.

Seneca. ¶ Some tymes be take from vs, some tymes dooe escape vs, some flowe awaye not vnwitynge vnto vs, but the fowlest losse of tyme is of that, whyche by our negligence doth slyppe away from vs.

¶ Idelnes weareth strengthe, as rusts doeth yron

yron, the bronde vnstered bourneth slowelye, and if he be moued, he causeth the fyre ekstones to kendle.

¶ We are not brought vp so by nature, that wyr shoulde seme to be made for game and solace, but rather for grauitie, and for some studies more serious and weightie. Tullius.

¶ Idelnes without lernynge is deathe, and the graue of a quicke man. Seneca.

INORDINATE APPETITE.

THe roote of all mischiefe is inordinate appetite, whiche some men folowynge, haue erred frome faythe, and brought them selues into many sorowes. Paulus.

¶ There are three thynges specially, whyche menne bee wonte to desyre inordinately, Ryches, bodily pleasures, and great auctoritie. Of ryches doe procede vll thynges, of pleasure dishoneste thynges, of auctoritie vayne thynges. Innocen.

¶ There is no grieke in lackynge, but where there is inordinate desyre in haunge. Augustin.

¶ That whiche is other mennes, lyketh vs beste: that whyche is our owne, lyketh beste other. To flee inordinate appetite is verate nobilitie: but to subdewe it, it is royall and princely. Seneca.

¶ The reasonable mynde muste iudge the to be ryche, not thy possessyons or mennes estymacions. Tullius.

Cum

CVNNYNGE

Didymus. A Man to perceiue that he is ignoraunt, is a token of wysedome, lyke as to perceyue, that he dothe wronge, betoketh iustyce.

Paulus. ¶ In moche cunnynge is moche indignacion.

Lactãtius. ¶ Counnynge cauleth vs to knowe, whether we shall come: vertue, howe that we may thyther come, the one without the other lyttell auayleth, for of cunnynge sprygeth vertue, of vertue perfecte felicitie.

¶ Counnynge is to knowe god, and to imbrace vertues, in the one is sapience, in the other is iustice.

Galenus. ¶ Science is a knowlage conuenient, stable, and neuer declynynge from reason.

Socrates. ¶ Esteme thou moche cunnynge, to be more worthe than coyne, for this shortely decayeth, cunnynge euer continueth.

Plutarch⁹. ¶ The wise Solon made a lawe in Athenes, that the chylde shoulde not be bounden to succour his father, of whome he had receyued noo maner of doctrine.

KYNGE.

Seneca de clementia. He is in greate errour, that thynketh a kynge to be safe in his person, where no thynge may be safe from the kynge, lens suretie is assured by mutuall suretie.

Theopompus. ¶ Theopompus kynge of Lacedemony, vnto one that demaunded of hym, howe a kynge mought

moughte mooſte ſurely keepe his realme, and defende it, ſayde, If he geue to his counceilours libertie to ſpeake alwaye trueth, and to his power neglecteth not his ſubiectes, whē they be oppreſſed.

¶ Trouthe and compaſſion kepeth a kynge, and his place of eſtate with mercie is eſtabliſhed. Salomon.

¶ O ye kynges, if ye deiyte in hyghe places, and ſceptours, make muche of ſapience. Sapientia.

¶ Mooſte happye is that publyke weale, where eyther menne ſtudyouſe of wyſedome dooe reygne, or where the kynge is ſtudiouſe of wyſedome. Plato.

¶ To be in a fury, it may be called womanly. Seneca.

¶ It neuer beſemeth a kyng to be angry.

¶ If thou wylte ſubdewe all thynges vnto the, ſubdewe thy ſelfe vnto reaſon: If reaſon rule the, thou ſhale rule many.

¶ It beſemeth men to feare theyr prynce, but moche more to loue hym.

LENDYNG AND BORROVVYNG.

¶ Lende not to a greatter than thou arte, and if thou haſte lende, accompt it for loſte. Salomon.

LOSSE OF A FRENDE OR OF GOODES.

HE that is robbed and loſeth his coote, where he hath no moo, if he had leaſer lament hym ſelfe, than to looke aboute Salomon.

him

hym, and prouide howe to escape frome colde takynge, and to fynde some thynge to couer his shoulders with, woldest thou not thynke hym to be a naturall foole? Thou haste buried hym, whom thou diddest loue: Seke now for hym, whom thou maist loue. It is muche better to prepare ertesoones a frende, than to wepe for a friende.

LABOVR.

Tullius. BY custome of labour we shall make the peyne more easy to suffer

Cato. Cato in an oracion, whyche he made to the menne of armes of Numantia, sayde, Consider in your myndes my felowes, that whan ye doo a thynge well by labour and trauayle, the labour soone passeth, the thyng well doen alway remayneth. But if ye do yll by inordinate pleasure, the pleasure sone vanisheth, but the dede that is yll done neuer remoueth.

Pontanus. It is a token of a feble and tender courage to flee from thynges laborpouse and peineful, of the forbearynge wherof slouthe is ingendred, and nycenesse, and theyr continuall companion vnthryftines.

Salustius. To labour in vaine, and a man werynge hym self to gette nought but displeasure, is extreme peuisheneſſe.

Lawe

LAVVE.

NO lawe is to all men commodiouſe, it is ynough if to the moꝛe parte, and in a generaltie it be ſuffitient. Liuius.34

¶ Sharpe punyſhment of vnlefull actes is the diſciplint to liue well and warely. Cecilius.

¶ The kynge Antiochus wꝛote to the cities, beynge vnder his obeyſaunce, commaundyng theym, that if he requyꝛed theym by his letters to do any thynge that was contrary vnto his lawes, that as to him that was ignoꝛaunt they ſhulde repugne and deny it. Plutarch.

¶ Traiane the emperour moſt noble and valyant, by no marciall affaires mought be called from gyuyng lawes to his people, but that nowe in one place, ſometime in an other he wouide ſytte openly and here ſuites, and alſo geue iudgementes. Dion.

¶ The lawe is good if it be lefully vſed.

¶ The people that are without lawe, and do that whiche in the lawe is conteyned, they bee a lawe to them ſelues. Paulus.

¶ This is ones certayne, lawes were inuented foꝛ the pꝛeſeruacion of people and countreyes, and foꝛ the quiete and pꝛoſperouſe lyfe and eſtate of men that lyue vnderneth theym. Tullius.

¶ Lyke as where there bee many phyſycions and medicines, there are many diſeaſes, ſoo where as are many lawes, there be many myſchiefes and greatteſt iniuries. Arceſilaus

Lawes

LAVVES.

Modestin. Where menne apprehended in a lyttell trespas, some be greuously punished, somme vnethe are touched, it is greatte cause of discorde in a weale publyke.

Tullius. Lawe is a high reason ingendred in nature, whiche commaundeth that whiche ought to be done, and forbyddeth the contrary.

Anaxagoras. Lawes of men may be lykened to cobwebbes, whiche do tye lyttell flyes faste, and with great flies are brafte.

LECHERY.

Augustin. Lechery is enemy to god, and enemy to vertues, it consumeth all substance, and bringeth in the appetite present, letteth that a man can not thynke on powerte, whiche is not longe absent.

Tullius. If we will consider the excellency of mannes Nature, and the dignitie therof, we shall well perceiue, howe fowle and dishoneft thyng it is to be reuolued in lechery and to lyue wantonly.

Contrary wyse how honeft and fayre thyng it is to lyue temperately, continently, sadly, and soberly.

Youthe vntemperate, and full of lechery, maketh the bodye to be in age wythered and feble.

Liberte

LIBERTIE.

IN very muche libertie it is harde to be moderate, or to put a bridel to wanton affections. Hieronymus.

¶ They be out of libertie, that do not labour in their owne hulynesse, they slepe at an other mannes wynke, and lette they, frete where an nother man stryueth. Seneca.

¶ What is elles lybertye, but to lyue as thou wouldest?

¶ Truely of ouermuche lycence happeth great pestylence. Theren.

LIBERALITIE.

HE onely is ly beralle, the whyche spendeth after his substaunce, and as it is nedefull. Aristotel, ethic. 4

¶ Lyberalitie is not in the multitude or quantitie of that whyche is geuen, but in the factor of hym that geueth, for he disposeth it after his substaunce. Aristotel.

¶ He gyueth veray late, that gyueth not vntill his frende craueth. Seneca.

¶ Beware that thy benefytte erede not thy substaunce, for in suche lyberalitie is an appetyte to take vnlefully, that there lacke nothynge to gyue away bountrously: for where men gyue and be nedy, they be constrayned to pinche extorcions from other, of whom they purchace more hatred than fauoure of theym that they gebe to.

¶ In

¶ In gyuynge, these thynges muste bee consydered, what thynge, and to whome, howe, where and wherfore thou giuest.

¶ Whan thou employest a benefite, chose suche a person as is plaine and honest, of good remembraunce, thankefull, abstaynynge frome the goodes of other, no nigarde of his owne, and specially to all men benevolent.

Tullius. ¶ The greatnesse of the benefyte is declared, or by the commoditie, or by the honestye, or by the necessitie.

Valerius ¶ There be two fountaynes, whyche doe approue lyberalitie, a sure iudgemente, and an honest fauour.

LIFE EVERLASTYNG.

Paulus. O The deepe rychesse of the wysedome and knowelage of god, the iudgementes of theym, howe impossible is it to comprehende? howe impossyble is it by sekynge to fynde theim? Who knoweth the mynde of the lorde, or who was his counsaylour, or fyrste gaue it to him? and he shall bee recompensed? for of hym, and by hym, and in hym are all thynges, to hym be glorye vnto the worlde of worldes. Amen.

Wisdome

Augustin. ¶ That whyche god hath prepared for theym that dooe loue hym, eye hathe dooeth not take it, hope dooeth not touche it, charitie dothe not apprehende it, it passeth all deryres and wyshes,

thes, gotten it maye be, eſteemed it can not bee.

¶ We mai lyghtlyer telle, what is not in the lyfe euerlaſtynge, than what thynges be there. Auguſtin.

¶ There is no deathe, there is no waylynge, there is no werineſſe, there is noo ſyckeneſſe, there is no hunger, no thyrſte, noo chaufynge, no corruption, no neceſſitie, no heauineſſe, no ſorowe.

LOYALTIE.

¶ The lyng lippes are to god abhominable, they that do truely do pleaſe hym. Salomon.

MALICE.

VVho that prouydethe for an others dyſtruction, lette hym bee ſure that a lyke peſtylence is prouyded for hym, ſo that of a lyke thynge he ſhall ſoone after be partener. Tullius.

¶ By malyce a man ſlerth his owne ſowle.

¶ Malice drynkethe the more parte of his owne venym. Serpentes, the venym whyche they haue for the diſtruction of men, withoute theyr owne peryll they kepe it, malyce hurtethe hym moſte, whiche dothe reteine it. Sapientia, Seneca,

MARIAGE.

LIke as in chaffe or heyres of an haare, fyre is ſoone kyndlyd and ſoone put out, excepte ſomme other thynge bee myxte Plutarch.

with it to norysshe and kepe it: so lone sodainly inflamed in man and wife with beautie or personage may not dure long, except beyng ioyned with good condicions, it be norished with wisdome, and thereby receyuethe a liuely affection.

¶ Women that had leuer rule folisshe husbandes, than obey wise men, be like theym whyche wold rather leade a blind man, than folow him that hath both syght and good vnderstandyng.

Salomon.

¶ House and goodes we receiue of our frendes, a wise wife is propyrely geuen of god.

Ecclesiast.

¶ Departe not from a wyfe that is sadde and wyse, whiche thou haste taken in the feare of god, the grace that is in hir honestie surmounteth all richesse.

Paulus.

¶ Art thou bounden to a wyfe? seke not to be lowsed.

¶ Arte thou lowse from a wyfe? seeke not to be maried.

¶ Mariage in all thynges is honourable, and the bedde immaculate, for god shall iudge fornicatours and also aduoutrers.

Themisto.

¶ Themistocles a noble manne, hauynge but one doughter, demaunded of hir, whether she woulde be maryed eyther to a poore manne hauyng worshypfull maners, or to a greatte man with leude condicions. She answered, Sir, I had leauer haue a man lacking possessions, then possessions lackyng a man.

Varro.

¶ The vyce of a wyfe is eyther to be taken awaye, or to be suffered. He that taketh it away, maketh the wyfe more commodyous, he that suffereth, maketh hym selfe better, by ex-

ercysynge

teynyng of pacience.

MERCY.

MErcy is a temperaunce of mynde in the power to auenge. Seneca.

¶ Compassiō regardeth not the cause, but the astate of the persone. Mercy is ioyned with reason. Tullius.

¶ Nothynge is more commendable, nothynge is more worthy to haue place in a greatte man, than placabilitie of mercy.

¶ Blessed be they that are mercyfull, for they shall be sure of mercy. Christus. apud Matt

¶ Amonge many vertues none is more wonderfull, or more gracious than mercye, for in no thynge menne dooe more approche towarde god, than in gyuyng to men healthe. Fortune maye do noo more, nor also nature can wyll no more, than preserue lyfe.

MANERS OF MEN.

IN felicitie is imperfection, wher thinges dishoneste do not onely delite, but also content, and there ceasseth hope of all remedy, where that whiche was vice is turned to be maners. Seneca.

NATVRE.

VAyttes inforced doe bryngе thynges yll to passe. The labour is in vayne, wherin nature stryueth. Seneca.

¶ All nature of beastes, foules, serpentes, and of al other thynges by mans nature is tamed.

Iacobus. ¶ That whiche is infixed and ingendred by nature is not lyghtly remoued by crafte.

Seneca. ¶ Thou doest naughte thou man mooste vnkynde, whyche sayest, that thou haste noo thynge of god, but of nature. I tell the, Nature withoute god is nothynge, nor god is without nature, but bothe are one, and be not dyuers in offyce.

NECESSITY.

Q. Curti⁹. NEcessitie maketh that quycke, whyche els wold be dull, and ofttymes dispayre is chiefe cause of hope.

P. Mimus. ¶ Suffer and blame not that, whyche thou mayst not escape.

Seneca. ¶ Thynke howe they that bee gyued, take fyrste grieuously the weyghte of theyr yrons, and lette of theyr goyng. At the laste, whanne they leaue to disdayne these thynges, and dooe determyne to suffre theym, necessitye compelleth theym to beare it valyauntly, and custome to thynke the peyne easy.

¶ It is Necessitie that in peryll of wreche dischargeth the shyppe of his bourdeine. It is necessitie, that by pluckyng down houses do kepe them from brennynge, Tyme maketh necessitie a lawe.

Na-

NOBILITIE.

VWhat nobylitie ryches̄e or puyssaunce may bee stedfast and sure, sens god may make kynges baser, ye than those that be lowest. Lactãtius.

¶ The onelye lybertye before god is, Not to do seruice to synne. Hieronymus.

¶ The chiefe nobylitie before god is, To excell in all vertue.

¶ What avayleth noble lynage to hym, whyche is with vyllayne maners reproched? or what reproch is a pore stocke vnto hym, whych is with good maners adourned? Chrisost.

¶ He that bosteth alwaye of his auncestours, declareth hym selfe to be vnworthy of preyses.

¶ The more honourable that the lyfe of the auncestoure is after estemed, the more reprochful is the vice of the linage that them succedeth. Salustius.

¶ Iphicrates a valyaunte capytayne, but the sonne of a showemaker, beinge therewith imbrayded of Hermodius a noble manne borne, aunswered in this wyse: My bloudde taketh begynnynge at me, and thy bloude at the nowe taketh hir farewell. Iphicrates.

OBSTINACY.

¶ To resiste in vayne, and with muche travayl, to get nought but displeasure, is extreme folye. Salustius.

Pontanus. ¶ What maner of obedyence may be there, where vyce is muche made of, and rulers not regarded, whose contempte is the originall fountayne of myschyefe in euerye weale publyke.

Paulus. ¶ Ye seruauntes obeye ye youre soueraygnes carnall in all thynges, not serupnge to the eye, as it were to please menne, but in symplicitie of thought, fearyng almyghty god.

Solomon. ¶ Better is obedyence than sacrifice.

Paulus. ¶ He that resysteth authoritie, resysteth goddes ordinance.

Augustin. ¶ It is a generall couenaunte made by mankynde, to bee obedyente to kynges, howe muche more vnto god, whyche reygneth ouer all creatures?

Bernardus ¶ If thou wylte be wyse, be euer obedyent, for it is wrytten, Desyrest thou wysedome, than kepe the commandementes, and god wyl geue hir vnto the.

Theopompus. ¶ Theopompus the kynge of Lacedemonis, to one whyche sayde, That the countrey was well kepte, because that kynges there knewe howe to goueme: he aunswered, No nat soo, but rather because the people knowethe howe to obey theim.

Aristotel. ¶ Some fautes of rulers and offycers oughte to bee tollerate, for he that goeth about to correcte, shalle not profyte so muche, as vse to disobey their superiours, shal bryng to men detrimente.

Patience.

PACIENCE.

THe pacient manne will ſuffre for a time, and after ſhall comme reſtytucion of gladneſſe. Eccleſiaſt.

¶All that happeneth vnto the, ſuffre in thy trouble, and haue pacyence alwaye in thy pouertie: for golde and ſyluer are proued with fyre, and men bee acceptable whan they be in the ouen of worldly aduerſitie.

¶Better is he that contempneth wronge, than he that is greeued therewith, for he that contemneth it, doth deſpiſe it, as if he felte it not, but he that is greeued therwith, is tourmented, as if he felte it. Ambroſi⁹.

¶If thou wylte bee noble of courage, ſuppoſe that no diſpleaſure may happen vnto the, but ſay this of thyne ennemy. He wolde haue hurte me, but he hurteth me not: whan thou perceiueſt hym to be in thy daungier, thinke that to be vengeãce ſufficient, that thou mought eſt be reuenged. Seneca.

PEACE.

BLeſſed be they that make peace, for they ſhall be called the childzen of god. Chriſtus apud Matt.

¶Euery realme deuyded agaynſte hym ſelfe ſhall be made deſolate, and euery citie or houſe in him ſelf deuided ſhal not ſtãd or abide. Idem.

¶He that hathe not peace of the herte, the mouthe, and the acte, ought not to be called a chriſten man. Auguſtin.

Hieronymus. ¶ He that punisheth his body, and kepeth not concorde, he prayseth god on the taber and not in the quire.

PERIVRY.

HE that prouoketh a man for to sweare, and knoweth that he shall sweare falsely, he is worse than a murderer, for a murderer, sleeth the body, but he sleeth the sowle, ye two sowles togyther, his, whom he procured to sweare, and also his owne.

Tullius. ¶ The punisshemente of periurye by goddes lawe is death, by mans law perpetual infamy.

Augustin. ¶ I saye vnto you, that ye in no wyse doo sweare, leaste that by swearyng ye come to the poynte to sweare lyghtly, and by that lyghtenesse ye come vnto custome, and from custome ye fall into periurye.

Io. Chrys. ¶ He that is redye to be forsworne, he seemeth to be forsworne before he sweare falsely, for god iudgeth not onely by deedes, but also by thoughtes, whiche procede frome the herte.

Idem. ¶ No man sweareth often, but he is sometyme forsworne, lyke as he that vsethe to speake moche, speaketh sometime thynges out of season.

Isidorus. ¶ He is a double offendoure that taketh the name of god in vayne, and deceiuethe his neyghbour.

Perille

PERYLL.

There is nothynge so sure, that it is out of daungier, perchaunce of that thynge, whyche is of no puysaunce. Q. Curtius

¶ If thou maiest not clerely escape out of peryll, chose rather to dye honestly, than to lyue shamefully. Socrates.

POVERTIE.

It is soone made redye and easye, that nature desireth, to thinges superfluouse, sweat is requyred. Seneca.

¶ The patience of pooze men at the ende shall not perysche. Dauid.

¶ Better is lyttell in the feare of our lozd, than great treasure, whiche wyll neuer be saciate. Salomon.

¶ They be pooze in spirite, whiche whan they do good, they geue prayses to god, whan they do yll, they lay saute in them selues. Augustin.

¶ The lyfe of man is not in aboundaunce of rychesse, but in vertue and faythe, this treasure shall make the a ryche manne, yf thou bee ryche to godwarde. Ambrosi⁹.

¶ If thou wylte lyue after nature, thou shalt neuer be pooze, yf after thyne opinion, thou shalbe neuer be ryche. Seneca.

PRAYER.

God is farre from them, whyche do not honour hym, and gladly he will here the prayers of good men. Salomon.

Watche

Christus ¶ Watche and praye ye, that ye entre not into temptacion.

Augustin. ¶ Thy prayer is thy speche vnto God, whan thou redest, god talketh with the: whan thou prayest thou talkest with god.

Augustin. ¶ The two wynges, wherwith a man fleeth vnto god, be these, if thou forgeuest hym, whyche hath offended the, and helpest hym, who hath nede of the.

Hieronymus. ¶ With fastynge corporall, passions are to be cured, with prayer the pestilence of mannes mynde is to be healed.

PVISSAVNCE.

Seneca. ¶ It is a pestylent puissance, to be of power to do harme.

PRODIGALITIE.

Tullius. VWhat thynge is more foolysshe, than to indeuour thy selfe to do gladly a thynge that thou maiest do it no longer?

Tullius. ¶ Excessiue expenses of that whyche shulde maynteyne thy householde, dryueth vp the fountayne of iuste lyberalitie.

PROSPERITIE.

Augustin. IF god suffre yll men to haue muche prosperitie, than his indignacion is muche more greuouse. If he leaue ille deedes vnpunysshed, than is his punishement more dreadefull and perillous.

Idem. ¶ The worlde is more daungerouse laughtinge than lowrynge.

If

¶ If thou haddeſt the wyſedome of Salomon, the beautie of Abſolon, the puiſſaunce of Hamlon, the longe lyfe of Enoch, the ryche ſe of Creſus, the power of Octauiane, what can all this auayle the? whan fynallye the bodye is geuen to wormes, the ſowle vnto deuylles, to be with the ryche man in peyne euerlaſtynge. Hieronymus.

¶ In all fortunes aduerſitie, the moſt vnhappy chaunce is, to haue ben ones happy. Boetius.

¶ Perfitte felicitie is the vſe of vertue. Ariſtotle.

¶ Worthe aboundaunce maketh corne to lye, bowghes are broken with their owne bourdeyn, the fruite that commeth often, commeth ſeldome to ripeneſſe. Seneca.

PROVIDENCE.

PLato doothe lyken mannes lyfe vnto a chaunce of dyce, the better it is, the more is it deſyred of hym that caſteth it, but what ſoo euer chaunce commeth, there is good crafte in the vſinge of euery thynge as it happeth, the one is not in vs, that is to ſaye, what we ſhall throwe: the other is in vs, yf we be wyſe, that is to ſaye, to take in good worthe the chaunce that dooeth falle, and appointe to euerye thynge his place, ſo that the thynge that well chaunceth, make profytte vs, and that whiche euyll chaunceth may not indomage vs. Plato.

Hyde

PRYDE.

Ecclesiast. THyre hynde of thynges my sowle hathe muche hated, and I am muche discontent with their disposicion.

¶ A poore man prowde, a greatte man a lier, an olde man a foole, and lackyng discrecion.

Iacobus. ¶ God respyseth them that be proude, and to them that be humble, he geueth his grace.

Phocilides ¶ Be not proude in wysedome, in strengthe nor in rychesse, it is one god that is wyse, puissant, and full of felicitie.

PRVDENCE.

Tullius. PRudence consysteth in the knowlage of thynges good and ille.

Salomon, ¶ A wyse man dothe all thynge by counsell, and a foole soone discouereth his foly.

Ecclesiast. ¶ More easyly may one resist yll mocions, than rule them, and more easily refuse theym than moderate them.

Liuius.30. ¶ To hym whome fortune neuer deceiued, it is no foly to remembre the vncertauntie of sundry aduentures.

Salustius. ¶ The helpe of God is not onely gotten with wisshes and prayers, but by vygilant study, dilygent executyng, and wyse counsailyng, all thynges come to passe.

Socrates. ¶ Separate them that do craftily flatter the from those that do feithfully loue the, leste yll men haue moste profite by the.

Aeschilus. ¶ Be sure of frendes, that speake not ay plesauntly.

Those

¶ Those, whiche to contente the wyll speake vnthryftily, forbyd theym thy howse, and put them out quickely.

PROMISE.

These promyses are not to be kepte, whiche a man maketh eyther by feare compelled, or by crafte decepued. Tul. off. 3.

¶ The noble kynge Agesilaus, to one whiche sayde to hym, ye haue promised: By god sated he, that haue I, yf it be eyghte, If not, I than spake, but I promysed not. Agesilaus.

¶ The foundacion of iustyce is credence, that is to saye, constantnesse and trouth in sayynges and promyses. Tullius.

¶ Those promyses are not to be kepte, whiche be harmefull to theim, vnto whom thou haste promysed, or by the whiche thou shalte receyue more detrimente, than they, to whome thou madest promyse, may therby take profite.

¶ O the shamefull confession of fraude and commune mischiefe of manne: more credence is geuen to mennes sygnettes, than to theyr sowles. Seneca.

PASTIME.

Nature brought vs not forthe, as wee shulde seme to be made for pastyme and solace, but rather to grauitie and studies of more weightie importaunce. Tul. off. 1.

¶ Recreacion of wyttes are to be suffred, for whan they haue a whyle rested, they sprynge by

vp oftentimes moze better and quicker.

PVBLIKE VVEALE.

Seneca. TO vse the publike weale foz a particular gayne oz aduauntage, is not onely a thyng fowle and dishoneft, but also mischeuous and very abhommable.

Plutarch⁹. ¶ To chaunge sodeynly the customes and dispolicion of people, and with newe lawes hastyly to rule them, it is not onely harde, but also vnsure, as the thynge that requyzeth muche tyme with great power and authozitie.

¶ Lyke as the hande dyuyded in fyngers, is therfoze neuer the feebler, but to euery pourpose is the apter and redyer: so he that ioyneth to hym other in the gouernance of a weale publike, ayded with companye, shall accomplyshe the thynge in experyence the moze effectually.

¶ A prynce of a weale publike ought with all studye and diligence, expell and dryue out of his countreye ambicion and sumptuouse expentes, wherwith the mynde beynge nouryshed and fyzred, is made moze cruell and fierce, and with a prodigall wantonnesse appereth to be riottouse: and yf he can not bryngt it to passe, at the leaste lette hym abhozre theim, and kepe hym selfe from them, and reffit to his power those that desyze it, and with all mischiefe do assay to atteyne it.

Plato in Laertio. ¶ I dwelle not (sayde Plato) where superfluous expenses dooe surmount the reuenues, noz where

where yll menne be more made of than good menne, nor where the rulers, for the more part be lyers.

QVIETNES OF MINDE.

AFter thou putte from thyne offyce thou shalte bee the more at home, and the better apply thyne owne businesse. Plutarch.

Thou labourest to bee nygh the kynge, but thou arte disappointed, thou shalt lyue more surelye, and in the lasse bulynesse. But thou arte tourmoyled with muche cares and busynesse, ye warme water (as Pytagore sayeth) doeth not so cleanly ease and comforte the deepeste membres, as honour ioyned with authoritie maketh labour pleasant, and to sweate easily.

To hym that wolde bee quyete, and lyue in moothe suretie, the vyghter waye is, to leese nought by couetous chynges, and to bee onely contented with vertue: for who so euer esteemeth any thynge to bee aboue vertue, ye or to bee good, bitt vertue onely: he setteth forthe his breaste bolde to all chynge that fleeth frome the hande of blynde Fortune, and with greate study and diligence abydeth his lotte. Seneca.

REASON.

NOt onely fortune helpeth menne that be valyaunt (as is the olde prouerbe) but reason muche more, wherbe as it were Tullius.

with preceptes, confyrmeth the puyſſaunce of prowelle.

¶ What thyng in manne is beſte? Reaſon: for by that he goethe before beaſtes, and folowethe the Goddis. Wherefore a perfecte reaſone is that good, whyche propreiye belongethe to manne, all other thynges is to hym commune with beaſtes. for yf he bee ſtrong, ſoo is the lyon: yf he bee kayre, ſoo is the pecocke: yf he be ſwyfte, ſoo is the horſe, I doe not ſaye, that in euerye of theſe thynges, the othere ſurmounte hym, for I ſeeke not that thynge, whyche is mooſte excellente in hym, but that whyche is his owne, and belongethe propreiye to hym, for as he hathe ſubſtaunce, ſoo hathe the trees: And as he hathe voluntarye meuynge, in lykewyſe hathe not onely the beaſtes, but alſo the wourmes: If he haue a voyce, ſo hathe dogges, and muche lowder, the egles more ſharpe and percynge, the bul muche greatter, the nyghtyngale ſweter. Than what thynge propreiye is a mans owne? ſurely reaſone: for that beynge in the ryghte courſe and perfecte, maketh a man full of felicitie.

RELIGION.

Iacobus. Religyon pure and immaculate in the ſyghte of god, is to ſuccour poore chyldren and wydowes in theyr trybulacyon, and to kepe them ſelfe vncorrupted in this temporall worlde.

Hierony-mus. ¶ He is a ſtronge theefe, and tourneth goddis howſe

howle into a theues cabyn, that of religyon seketh promocion.

REPORT.

AMonge thy friendes detracte not the kynge, nor in the mooste secrete place of thy chaumber repoyte none euyll of a greate man: for the byrdes of heauen will beare about thy voyce, and they that haue fethers, wyll tell thine opinion. Ecclesiast.

RICHES.

TO muche rychesse maketh place to lasse. Q. Curtius.

¶ Some thynges be more easily gotten than kepte.

¶ Rychesse shall nothynge auayle, whan god withdrawe vengeaunce: good dedes shall delyuer man from damnacion. Salomon.

¶ Substaunce soone gotten shall appaire: and that whiche is gathered by lyttell and lyttell, shall increase in thy handes. Salomon.

¶ Ryches becommethe not a foole, nor a vyle seruaunt to haue rule ouer princes.

¶ He that gadreth treasure with a tongue ful of lyes, is vayngloryous and foolysshe, and at the last shall fall into the halters of death.

¶ That ryche man is blessed, that is founde without blemysshe, and that foloweth not rychesse, nor putteth hys truste in money and treasure. Lette see who is he, and we wil commende hym. For in hys lyfe he hathe doon Ecclesiast.

wonders.

Paulus. ¶ They that wolde be ryche do fall into temptacion, and the snare of the dyuell, also into many vnprofytable and harmefulle desyres, whiche drowne men in deathe and pardicion.

Paulus. ¶ Commaunde thou the ryche menne of this worlde, that they presume not to hyghely, nor trust to the incertaynte of theyr rychesse, but to do well in god, that lyueth euer, whyche geueth vs abundantly all thynges to vse at ours lybertie, and to be ryche in good workes, and to geue gentilly, to participate with other, and to make with theyr treasure a good foundacion for the tyme commynge, for attaynynge to the lyfe, whiche is very certaine.

SAPIENCE.

Tullius, tusc. 5. MEnne called wyse menne are not to be honoured for euerye woorde that they speake, but for theyr stabilitie and constancy in vertue.

Euripides. ¶ Kynges become wyse by company of wyse men.

Sapientia. ¶ The ardente desyre of wysedome bryngethe one to thenuerlastyng kyngdome.

Ecclesiast. ¶ O ye rulers of people, see that ye loue wysedome, that ye maye haue a perpetualle kyngedome.

Ecclesiast. ¶ The roote of wisedome is to feare god, and the braunches therof be of longe lyfe.

¶ A wyse herte and that hathe vnderstandyng wyll abstayne from ill dedes, and in warkes of iustice,

sulfyer, his purpose shall prosper.

¶ The thoughtes of a wyse man at no tyme, nor for any feare shalbe dysmayed.

¶ A temperate and moderate persone, nedes must be constant, he that is constaunte, is quyete of mynde, he that is quyete, hathe no vexacion, and consequently no greefe or disease and al these thinges do pertayne to a wise man. Wherfore it followeth, noo griefe or dysease may be in a wise man. Tullius.

¶ The greatest token and office of sapyence is that the dedes doo agree with the woordes, and that the persone ber euer one, and lyke to hym selfe. Seneca.

¶ Sette thy mynde and thoughtes hereto extende: onely wysshe and dusyre part, for to be with thy selfe alwaye contente, and satisfied with the goodes that of the doe procede, all other desyres referryng to god.

¶ Wysedome exceedeth strengthe, and the prudent person is to bee preferred before him that is puissaunt. Sapientia.

¶ A wyse mans ioy is so surely wrought, that no fortune may breake it, and is alway and in euery place quiete: It dependeth on none other thyng but it selfe, nor loketh for the fauour of man or of fortune.

SCRIPTVRE

All scriptures inspyred of God is profytable to teache or to reproue, to correcte, to instruct in iustyce, that the manne Paulus

of god bee perfytte, and fournished vnto euery good warke.

Augustin. ¶ The scripture and the creature seruedothe for this pourpose, that he maye be sought & and loued, that created the creature, and inspired the scripture.

Hieronymus. ¶ If accordynge to the saynge of Paule, Christ is the vertue of god and his wisedome, he that knoweth not Scripture, knoweth not the vertue and wisedome of god, for the ignorãce of scripture is lack of knowlage of Christ.

Idem. ¶ Let vs not thinke that the gospell is in the wordes of scripture, but in the vnderstandyng, not in the skin, but in the marow, not in the leaues of wordes, but in the depe rootes of reasõ.

SIMPLICITIE OR PLAINNES.

Salomon. The symplicitie of iuste men shall adresse them to god, And the deceyte of yll men shall be their distruction.

¶ The iuste man that walketh in his symplycitie shall leaue his chyldren after hym happy.

Hieronymus. ¶ Prudence without symplicytye is malyce and crafte, and symplicytie without prudence is maystresse of foly.

SICKENFS.

Seneca. Sufferaunce of syckenesse is tollerable, yf thou contemne that whyche laste of all the dothe menace.

¶ In

¶ In many meates is hyd muche sykenesse. Salomon.
¶ Nothynge so muche letteth helthe, as ofte Seneca.
chaunge of medicines. The plante neuer proueth, that is oftentymes sette.
¶ The fyrste cure of sykenes, is the preparacion of good ayre, whiche conserueth the hette. Ioannes Damascenus.
The second is moderacion and ozder of meate and drinke: The third is in direction of labour and rest: the fourth is forbearing to much slepe and watche: The fifte is the discrecion in expellyng oz stoppyng the humoures: The syxte is the temperaunce of gladnesse, angre, feare, and sorowe. The departing of these from their equall temperance is cause of all sickenesse.

SVPERSTICION.

NOthynge more effectually ruleth a multitude than supersticion, els be they vnruly cruell and mutable. Q. Curtius.
¶ Not onely phylosophiers, but all our forefathers dyd euer separate Supersticion from trewe religion: for they whiche praied all daie, that their children mought ouerliue them, were called superstitious, whiche name afterwarde was larger extended. Tullius.
¶ He that is inclined to superstition, shall neuer be quiete.
¶ Superstition is a madde errour, for it feareth theym, whyche oughte to be loued, and whome she worshippeth, theym doeth she violate, what dyuersitie is it, whether thou denyest god, or speakest yll of hym? Seneca.

SHAMEFASTNES.

Hieronymus. That which thou art ashamed to speake, be also ashamed to thynke.

Seneca. ¶ Shamefastnesse is to be muche made of, for as longe as that abydeth in the mynde, there is yet a place for good hope to reste in.

Diogenes. ¶ Diogenes beholdynge a yonge man blushe, sayde vnto hym: sonne be of good comfort, this is the ryght colour of vertue.

SILENCE.

Pythagoras. Receyue not a swalowe into thy howse that is to saye, haue not in thy howse clatterers and men full of language.

Chrysost. ¶ An yll man is sooner vanquysshed with sylence than with aunsweres: for malice is sooner styred with wordes than refourmed.

Salomon. ¶ Lyke as a citie is, whiche standeth wyde open, and is not compassed with walles: so is a man, whiche can not kepe silence.

TRVTH.

Dauid All the wayes of our lorde is mercye and trouthe.

Hieronymus. ¶ Lette thy tounge be ignorannt of lyynge and swearynge, and loue so well truthe, that what so euer thou speakeste, thynke that thou swearest.

Lactatius. ¶ Trouthe most commonly, with many wordes is shatered to nothynge.

TEMPERANCE.

TO a wel ordered countrey or citie those expences be thought mete and conuenyente, that be lytell and moderate, the ende wherof is necessary and honeste, pleasant and thankefull: so that it lacke bothe reproche and domage. Plutarch.

¶ A temperate and moderate persoune, not wanton nor affectionate to his owne appetite, maye bee to no manne in his countreye chargeouse, to no manne cruell or greeuouse, to no manne daungerouse: For he is of nature familiar and gentille, easye to men that wyll come and speake with hym, whose howse is vnlocked, not shutte, but open to al menne, where euery man, as it were in tempestes and stormes, may repayre for theyr succours. Plutarch

¶ What dothe that man lacke to liue in felycitie, whom valyant courage deliuereth from all sorowe and feare, and Temperance calleth from carnall appetite, and letteth hym not excede in koolyshe reioysyng?

TALE BEARERS.

TElle no vile tales of god and his sayntes, nor repoyte not vil of the prynce of thy countrey. Salomon.

¶ Ill reporters be to god odiouse. Paulus.

¶ More offendeth the tale bearer that myngleth the loue in a mans herte from his myghe friende or neyghbour, thanne he that pulleth Hieronymus.

meate frome the mouthe of a hungry begger. For lyke as the lowle is more precyouse than the mortall bodye: soo is the fode of the lowle of more estymacion, than the nourishement of carr ayne.

VERTVE.

NO manne maye be sayde to lyue a shorte tyme, that hath attained of perfect vertue the perfecte rewarde.

Gelasius. ¶It besemeth vertue to be free from al drede, and out of subiection.

Tullius. Tusc. ¶Vertue is euer one with moofte depe rootes perfectly sette, whiche with no maner of violence may be distroyed.

Aristotle. ¶It is the vertue of an honourable personage, commendably to rule, and also be ruled.

Paulus. ¶Flee frome yonge and wanton desyres, and folowe Justyce, saythe, charytie, and peace, with theym whyche honour god with a cleane herte.

Lactãtius. ¶Vertue is to be honoured, not the ymage of vertue, nor she is not to be honoured with censynge or prayer, but onely with a good wylle and purpose.

Paulus. ¶Vertue is to restrayne angre, to mytigate desyre, and refrayne carnall pleasure.

¶The fruites of the spirite is charitie, toyfulneffe, peace, pacience, bountefulnes, goodneffe, longe sufferance, tentilneffe, faythe, temperaunce, continence, and chastitie.

Aristotel ¶As the commynge of one swalowe maketh

mos

not ſpryngē tyme, nor one hotte daye or howre maketh not ſommer: ſoo one vertue maketh not a vertuous perſon, nor one lyttell tyme in proſperitie, ſetteth not a manne in perfecte felicitie.

¶ Where ryches is honoured, and eſtimacion rule and authoritie theron attendeth, there vertue waxeth dul, pouertie is had in reproche, innocency is reputed for yll wyll or malice. Saluſtius.

VOLVPTVOVSNES.

CAto the elder muchyng agaynſt the people for their inordinate lyuyng, ſayde, It is in vayne to talke to a dealye that lacketh eares. Cato.

VVYFE.

A Foolyſhe chylde is the fatherꝛs herte ſoore, and a brawlyng wyfe is a houſe alway droppyng. Salomon.

¶ A wyſe woman buildeth vp a howſe.

¶ An vnwyſe woman wyll deſtroye with hir handes that whiche is builded.

¶ That mā is bleſſed that hath a good wyfe: the peres of them therby are doubled. Philo in Sapien.

¶ No head is more myſcheuous than the head of an adder, no wrathe exceedeth the wrathe of a woman. Eccleſiaſt.

¶ It is more pleaſaunt abydynge with a lyon or dragon, than to dwelle with a vengeable woman.

Lyke

¶ Lyke as the kymmynge on a fondy hylle is to the feete of an olde manne, ſo is a clatteryng woman to a man that is quiete.

¶ A womanne if ſhe haue ſouerayntie, is to hir huſbande froward and contrary.

¶ Giue not to the water that ſcruith thy hous neuer ſo litteli an iſſue: nor to an yll wyfe licence to wander.

¶ A conſtant wyfe reioyceth her huſband, and in peace ſhall prolonge the terme of his lyfe.

¶ A ſtedfaſt woman is a golden pyllar ſet on baces of ſyluer.

VAYNEGLORIE.

Paulus. LEtte vs not be deſyrouſe of vayngloyre, one prouokynge the other with mutuall enuye.

Auguſtin. ¶ The vayngloyre of this woride is a deceitefull ſweteneſſe, an vnfruitfull labour, a continuall feare, a daungerous aduauncement, a begynnyng without prouydence, an ende without repentaunce.

Ambroſi⁹ ¶ There is not ſo muche ioye in hyghe clymmyng vpwarde, as there is ſorowe in fallynge harde downewarde, nor ſo muche renoume after victory, as after rume reproche of foly.

¶ What ſhulde he that is ſtronge, auaunte of his ſtrengthe, whom bodyly ſickeneſſe bryngeth to feblenelle?

¶ What ſhoulde the ryche manne auaunte of his rycheſſe, whoſe hope by a theefe or a tyrant is ſoone diſapoynted?

Alia.

VIRGINITIE.

VIrginitie is syster of aungelles, bayn- quysher of lustes, princesse of vertues, possessour of good thynges. Cyprian.

¶ The woman vnmaried, and the mayden vncorrupted, thynke on thynges that perteine vnto god, to the intente to be holy in body and sowle. Paulus.

¶ What profyteth a hole body with a mynde corrupted? Better is an humble matrimonye than a proude virginitie. Augustin.

¶ A maydens speche wolde bee circumspecte, sober, and seide: not so excellent in eloquence as in bashefulnesse. When thou speakest, lette menne meruaile at thy shamefastnesse: when thou speakest not, lette theym wonder at thy wysedome and sobernesse. Ambrosius

VVRATH.

A Foole immediately dyscouerethe his angre, he that hydeth his iniurie, is wyse and craftie. Salomon.

¶ An angry person prouoketh contencion, but he that is pacyent, appeaseth debate whan it is styrred.

¶ Be not familiar with a man full of angre, nor harpe not companye with a furyouse person, leaste thou lerne his wayes, and cause thy sowle therby to offende.

¶ Let euery man be swyfte in herynge, slowe in speche, and slowe in displeasure. Iacobus.

By

Gregorius. ¶ By wrathe, wysedome is lost, so that it can not appere, what shoulde be done, nor howe it ought to be done.

Seneca. ¶ The chiefe remedy of angre is delay, that the fury may abate, and the darkenesse that maketh wytte blynde, may decaye, or at the leaste way be not so grosse.

Bias. ¶ Haste and wrathe be the chiefe ennemies of counsayle.

Plato. ¶ Plato, beynge demaunded, wherby a wyse man is best knowen, he sayde: A wyse manne whan he is rebuked, is therewith not angrye, nor any thing the prowder whan he is preised.

FINIS.

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¶ LONDINI in ædibus Thomæ Berthaleti typis impressi.
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